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UNFOLDMENT

By Indulgentor

I LOVED AND LOST . . . AND LOVED AND LOST AGAIN
AND IN MY LOVING AND LOSING I LEARNED
THAT LOVE IS NEITHER WON NOR LOST
BUT ONLY SOUGHT . . . AND,
IN THE SEEKING, I
FOUND GOD
WITHIN



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Greetings!



Dear Fratres and Sorores:

An old adage relates, "You must learn to walk before you can run." This is a homely admonishment that one is to proceed from the simple to the more complex. A useful paraphrase of this adage would be, "You must learn to concentrate before you can make progress." No matter what your hope or ambition, if the outcome depends upon you, then your power of *concentration* is an important factor.

Concentration, as used in this sense, pertains to the focalizing of one's attention upon certain stimuli or impressions. No normal conscious human is ever inattentive. Little Johnny, who is gazing out through the classroom window instead of at the blackboard, where his teacher is illustrating a problem in arithmetic, is not without attention. He is merely, in the opinion of his teacher, not concentrating on the right stimulus. We are, therefore, always attentive in that we are responding to some stimulus every waking hour.

Obviously, attention must be divided into two classes, *voluntary* and *involuntary*. Voluntary attention is the willful, the intentional adjustment of our receptor mechanism—our sight and hearing, for example—so as to better sense certain stimuli. This classification also has a negative aspect. It consists of excluding irrelevant and unwanted stimuli. For example, if you wish to concentrate, to adjust the mechanism of your auditory sense to hear the telephone ring, you will simultaneously try to exclude all extraneous sounds such as street noises or conversation in the room.

Attention is involuntary when it is the result of some stimulus which excites us or causes some behavior on our part which had not been intended by us. You are trying to read and your collar is so tight that you turn your head and tug at the band to loosen it. Perhaps a fly buzzes about your head and lights on your forehead, causing annoying sensations and compelling you to raise your hand to brush it away. In both of these cases,

you would be giving involuntary attention to a stimulus.

The problem of concentration or attention is in its *voluntary* aspects. We want to give preference to certain stimuli, certain impressions reaching our consciousness, but we may find it difficult to do so. The desire to pay attention, to concentrate the sensitivity of one of our senses to certain stimuli, puts into operation the physiological mechanism related to that sense. Each receptor sense has a certain mechanism associated with it. There are six different muscles for rolling about and pointing the eyeball. In other words, this is the mechanism for adjusting the eyeball so that it will be in the right *position* to receive the physical stimulus to which we are paying visual attention. Perhaps we are waiting to feel a touch upon the arm. Actual contact stimulus of the skin arouses a greater sensitivity of feeling. If we are listening for a sound, there is a tonicity of the muscles of the ear—that is, a tightening—and the slightest sound causes the head to turn in its direction. Slight odors will cause a whiffing or sniffing. Sapid (savory) liquids will cause a licking so as to be more sensitive to the taste stimulus. We know how we lean forward to bring ourselves closer to words which are being spoken softly or we cup our hands to our ears to hear them. We also shade our eyes with our hands to try to limit the field of our vision to the particular objects we want to see. Nature, then, through the mechanical adjustments of our physiological make-up, tries to help us to get the utmost from whatever receptor sense we focus our consciousness upon.

Since all five of our receptor senses are sensitive to stimuli, why do we involuntarily pay more attention to one stimulus than to another at different times? Why are we visually attentive one moment and the next more attentive to what we hear? First, there are *objective factors* which have great attention-getting value. They cause one or another stimulus to dominate a sense. *Intensity* is one of these factors. The stronger the

stimulus, the more certain it is that it will command our attention. It will cause mechanical adjustment of the sense it excites, so that you respond to it. A sudden flash of light compels you to turn and look in its direction. A loud report or noise, like the backfire of an automobile, will intrude upon your consciousness and dominate for the moment because of the intensity of the stimulus. A slap on the back or the pricking of your finger will likewise dominate your attention. There are, therefore, gradations of stimuli, beginning with the threshold, that is, the point at which we respond, and going upward in intensity. The most intense stimulus will command the attention.

Another objective factor having attention value is *extensity* or size. Obviously, this pertains principally to visual stimuli. The larger an object, the more it provokes attention. The big bold type in an advertisement or the banner head on a newspaper will arrest attention more quickly than a smaller-sized type. The biggest billboard or building on the street will do likewise. Since dimension is associated with the senses of sight and touch, the extensity or size of a thing will command attention.

Duration and *repetition* are other attention-getting values. If a sound, which may have a lower intensity than another in the room and to which at first you pay no attention, is repeated long enough, it will, by its duration, cause you to realize it. A steady dripping of water which is hardly audible will eventually have, because of its constancy, attention value. What is continually repeated, either verbally or in printed form, eventually commands attention. This principle is recognized and employed in the psychology of advertising.

Motion perhaps has the commonest and most dominant attention-getting value. We are ordinarily more attentive to the stimulus of a moving thing than to anything else. Let us be listening to a radio program and see, out of the corner of the eye, an unexpected motion in the room. We turn from the radio to look in the direction of the motion. We may be talking intently with a friend in the garden and, if we see the grass moving a few feet from us, we interrupt our conversation to investigate. In many simple living organisms the principal stimulus of sight is motion.

Even dogs, when not getting the scent of a small animal at a distance from them, will apparently not see the animal if it remains motionless.

Associated with the objective factor of motion are *change* and *contrast*. Of course, change is in itself motion. It is for this reason that electrical display advertisements often alternate colored lights or have the design change a number of times per minute. Where the actual change may not be noticeable as motion, then contrast produces the attention value. If you step out of a room with an overall hue of red and return to it five minutes later and find it all green, your attention will be immediately attracted by the contrast. Nature, being aware of the attention-getting value of contrast has, therefore, given some of its living things, as the chameleon, the protective function of adapting the color of its covering to its environment to avoid a contrast.

There are *subjective* factors as well which have attention-getting value. These are principally habits and past experiences. Being continually subject to certain influences eventually produces habits whereby the habitual stimuli more readily excite our senses and cause us to respond attentively. For example, the railroad telegrapher has for years made himself respond to the stimulus of the clicking telegraph key. That sound has become a pattern which excites his sense of hearing more readily than other sounds. Whenever he hears the click of the telegraph key, it will dominate his attention. We know how an old fire-horse will respond to the sound of a gong long after it has been retired from active service. A dog may be napping in surroundings where people pass him frequently. However, let him hear the familiar footsteps of his master and he is alert, listening and watching.

In all the foregoing, we have examples of involuntary attention. It is now necessary to apply these facts to voluntary attention—to concentration. How can we make something have greater intensity, extensity, repetition or such factors as will make it command our attention? The important drive behind concentration or voluntary attention must be *motive*. Motive is the mental, the internal, stimulus which conditions, that is, causes you to relate all your sense mechanism to certain

necessary stimuli. By motive you make yourself receptive and responsive to the stimuli you wish to receive, that is, the impressions coming to you through, for example, your senses of sight, hearing or touch. Let us look at it this way. Involuntary attention is the equivalent of having a newspaper thrust into your hands for reading. Voluntary attention or concentration on the other hand, is equivalent to your going to where the newspaper is in order to get your copy. In involuntary attention you are moved to attention by impressions coming to you. You are, in the first place, passive. However, in concentration you must be the *prime mover*. You must have a motive that is strong enough to compel you to be responsive to certain stimuli, the ones which you want.

The inadequacy of voluntary attention or poor concentration is often due to a weak indefinite motive. If you are going to concentrate on something for a special reason, this reason must include the providing you with a satisfaction. The sound of the music of an orchestra, as an auditory stimulus, may be equally intense to two listeners of normal hearing. After the first two or three minutes, one listener, who is not particularly interested in music, becomes accustomed to the stimulus. It no longer dominates his attention and he will then respond to other objective factors, the moving of people in their seats, the large lighting fixtures overhead, or the excessive warmth in the auditorium. The other listener, being a music lover and having a desire for satisfaction from the program, adjusts his responsive mechanism to the sound of the music, turns his head slightly in the direction of the orchestra and keeps quite still. His eyes are immobile, because the mechanism of the eyes is not employed for the stimulus. He is not conscious of the other stimuli which are commanding his neighbor's attention. If that which you are to concentrate upon will not bring you satisfaction and if your motive is not one of duty or fear, the result of compulsion, you will find it impossible to succeed. There must be an *emotional impetus*, such as fear or pleasure, to command attention. It is first necessary by the motive-desire to put yourself in the position to receive the desired stimuli. How many times,

only from a sense of duty, have you compelled yourself to begin to read a book or discourse and, after beginning the subject matter, have become so interested that the state of mind which the reading induced made it simple for you to continue?

In reading, you must find what pattern of stimuli gets your attention most readily. Though repetition may command attention, once a sentence has your attention, rereading it a number of times may cause monotony. It is best to read by grouping words into ideas rather than to read the separate words. Your attention will be had more quickly by reading a whole sentence or, if it is long, a part of it, than by concentrating upon the meaning of the separate words. When reading, try to find some thought in each paragraph that will produce a satisfaction corresponding to your motive in reading. Let us say that I want to read a history of India because I wish to know: (a) if its culture began within the land or was brought in from outside; (b) whether there is any similarity between the customs of it and other lands; (c) whether there is anything of particular benefit to me to be seen there today. After reading each page, I would try and relate its contents with these motives. If I can do so, I would be having sufficient satisfaction, in addition to what I had not anticipated in the book, to continue my reading. I would certainly, then, not find it difficult to concentrate upon the subject matter of the book.

In connection with concentration, we must not overlook another important factor. This is technically known as *facilitating stimuli*. Each of us has become accustomed to a certain amount of distraction in our environment, certain noises such as doors slamming, typewriters clicking, babies crying, automobile horns honking, and, therefore, our mechanical adjustment to preferred stimuli, the things we want to hear or see, is in spite of such environment. Strange as it may seem, often distractions of a *habitual* nature facilitate our ability to concentrate. You have perhaps heard it said by a person, who has been accustomed to thinking and concentrating in a busy office and has been suddenly transported to an environment of quiescence in the country, that he is disturbed by the silence. This person finds it

difficult to work or think, because the normal distractions, known as facilitating stimuli, no longer exist to compel his usual concentration. I have known of electrical engineers, working in a large plant adjoining a room in which there were generators and dynamos, who have become accustomed to the facilitating stimuli of the whine and hum of the generators. It has caused them to become hypersensitive in their visual and auditory concentration so that they were not able to concentrate successfully upon their work unless they were in what they called the soothing atmosphere of the whine and hum of the generators. I have known of traveling salesmen who say that they get some of their best ideas about campaigns and about approaching prospects the next morning, when lying in the berth of a Pullman and subjectively hearing the clacking of the wheels on the rails. It is an environment conducive, through habit, to their thinking.

Therefore, if you are to concentrate upon something, try to select or create an environment that is like the environment in which you usually do your concentrating or thinking. You will then find it easier to proceed. Persistent distraction, which interrupts voluntary concentration, eventually becomes a habit. Suppose that, each time you are to concentrate on something you are doing, someone comes and speaks to you, you have to interview another person or answer the telephone, and you have to keep returning to your concentration every five or six minutes and pick up the loose threads. Eventually, even if you are left alone for a while and have no actual interruptions, you will find yourself anticipating or *expecting* distractions. You will wait for someone to speak to you or expect the telephone to ring. You will look up and wonder why the door doesn't open for someone to enter and disturb you. So the habit itself may become a distraction.

It is suggested that you give much thought to these points and that you select from them those elements necessary for you to bring about voluntary attention or concentration.

Fraternally,

RALPH M. LEWIS,

Imperator

Fear and Anxiety

In a letter a frater comments upon various phases of his studies and asks that some space in the *Rosicrucian Forum* be devoted to the subject of fear and anxiety, because he feels that a great many people are victims, in a sense, of these emotional states.

There is no doubt that many people become almost obsessed by false fears, and the anxiety that results from such condition is truly a detriment to their physical and mental well-being. No doubt this continual mental stress is an underlying cause of numerous physical and mental disturbances. Many common ailments are functional in their cause; that is, there is a mental condition behind that which finally becomes a physical manifestation. Almost all doctors of all schools will concede this point. A fairly common malady, among men in particular, is that of stomach ulcers. A frater who is a stomach specialist and a prominent medical doctor has told me that most cases are due to mental stress, to anxiety, tension, and concern. If this one, more or less common, physical ailment has functional beginning, there is no doubt that there are other physical disorders with a similar basis. In view of the fact that statistics show that institutions for the care of the mentally ill are filled to capacity, and even overflowing, we could generally conclude that a great deal of the treatment necessitated in these institutions is no doubt fundamentally due to a functional condition. Basic in most of these conditions is fear, and it might be well to give a little consideration to the analysis of what constitutes fear and anxiety, and the types of fear which seem to affect many individuals.

It is true that fear has a physiological basis and reaction as well as a psychological manifestation. Fear is an emotion. It is not a condition based upon and controlled entirely by reason. We cannot here go into a complete analysis of the emotions, but, in general, we all know that emotions are under the control of the sympathetic nervous system and not completely dominated by the reasoning mind. In proof of the statement that fear is an emotion, we state that it is perfectly normal for any human being to fear regardless of the reason he exerts. If you are walking in the dark, for example, and a sudden movement

which you cannot explain takes place near you—something touches you—a white figure crosses your path—an unexplained light flashes near you—an unusual noise attracts your attention—your reaction is fear. Regardless of how brave you may be or how quickly you are able to exert your reason to overcome that fear, still the first reaction can be one of fear. Fear will manifest under such conditions because it is a part of the structure of our physiological system that is closely related with our instinct of self-preservation.

Fear is an emotion which has a definite physiological manifestation. Under such a circumstance as has been described, the body becomes tense, hair rises on the neck, the adrenal glands release their product into the blood stream, which reaction is for the purpose of giving the body quick energy, to prepare it to flee from the source of the trouble, or give it additional strength to face whatever may be the physical requirement that the condition brings about. In other words, the emotion is under such circumstances a part of the protective system of the body, making it possible for man to be able to get away from a dangerous situation or to defend himself, and the mental reaction is first to a certain extent that of fear.

Without fear man would be unable to live in a very complicated world. He would not have the involuntary incentive to prepare himself to take care of unusual situations. He would be unable to exercise at all times sufficient reason and judgment to keep himself out of difficult and dangerous situations. Therefore, as in the case of all emotions, fear has a certain protective and useful value to us. The problem of fear develops when it is assigned to many other things and is so dwelt upon by the mind that a constant state of anxiety exists. Anxiety is nothing more than a continued state of fear—a concern that something is going to happen that is not wanted, and that is not going to be conducive to our best interests and well-being.

Oddly enough, the average individual soon reasons away the sudden emotional surges of fear. To return to our example, if an individual sees a white object in the dark, he immediately has a sensation of fear. Almost at the same time he may find that the white object is nothing more than a handkerchief

that someone has dropped and which the wind has blown. Reason immediately comes to the rescue to allay the fear that has developed within him. It is difficult to be afraid of the known, particularly when that known in our experience is harmless. The emotion of fear arose in our minds and affected our actions so long as the handkerchief in the above example was not known. As soon as it was known reason took over and fear was subordinated.

It would seem that the obvious conclusion from these observations would be that the best way to eliminate fear is to understand those things which seem to develop fear and anxiety in our lives. This is a very simple step when it concerns simple situations. To use the same example again, when an individual has explained the momentary fear of an unknown object on a dark night and reason has dismissed the thing as harmless and known, such a situation has banished fear from the mind. However, if the individual would continue to dwell anxiously upon this problem, it is quite possible that a morbid individual might associate all white handkerchiefs in the dark with an absolute fear. This latter possibility is extremely remote unless there have been other factors contributing toward an unstable personality, to begin with.

The biggest problem related to fear and anxiety in our lives, as already inferred, is not so greatly concerned with these simple situations, but with far more subtle conditions. The average individual who may suffer from constant anxiety has far more subtle fears underlying his life and thinking. These fears are mostly ill-defined and are brought about sometimes by a feeling of inferiority or without the circumstances in which reason would be able to take over for the emotion. Most of the fears that exist today are not so much fears of the unknown, insofar as a physical phenomenon is unknowable, but rather fears as to the possible reaction of other people and things. I believe that I would find confirmation, in many fields of psychological research, of the statement that the anxieties and fears that most people are burdened with today are of a social and economic nature. They are fears of losing a job, of not being able to get along with associates, of displeasing the boss, of becoming ill

and not having the funds to meet the demands; of having their income reduced or of having their expenses increased. The fear of not being able to accomplish the work which they believe is expected of them, the fear of social distinction, that they will not be able to act or behave properly in the presence of certain individuals, and the fear of becoming social outcasts by not being able to make the proper impression upon people with whom they wish to associate.

All these fears closely related with making a living and getting along with people are so subtle they do not bring about the violent reaction that a loud, unexpected noise in a quiet room might produce, or the sight of a white object on a dark night. However, they enter into the consciousness and remain there without *reason* dismissing them, and they become to the mind what an unhealthy infection is to the body, constantly poisoning the mind with anxiety and causing every decision, motion, and act to be weighed in terms of this irritating anxiety that is constantly within the mind. When this condition becomes sufficiently infused into the thinking of an individual, the individual has gone beyond the mere act of will or reason to relieve the condition. By merely saying, "I will not worry any more about my job," one is expressing an idle affirmation which he himself does not believe, if he thinks his job is in jeopardy and he cannot secure another one.

To overcome fear and anxiety one must have something that has in his life more value than any physical or mental thing of which he could be deprived. If you are anxious and worry about your job, your social obligations, your financial status, or any factor related to any of these things, it means that you are assigning more importance to those particular things, or any one of them, than you are to anything else, and it is a perfectly natural reaction for a person to exhibit more concern or anxiety about the things upon which he places the greatest value. Therefore, the fundamental way to rid oneself of fear and anxiety is to redistribute or reshuffle values concerning them.

The truly deeply religious person—and I do not necessarily mean the one who observes religion in its outward forms, but the one who has a firm belief in God and in His power—is one who has diminished a ten-

dency to worry. This also applies to the individual who has gained conscientiously a philosophy of life, which is the same principle as that of the individual who has a firm religious conviction. For example, if we, as Rosicrucians, not only read the teachings and principles which are put forth, but also, firmly and honestly, without any trace of doubt in our minds believe these things and live these principles, we become aware that the greatest and most desirable values that can be achieved by man are in terms of his soul and the development of his psychic being. We further become aware of the fact that regardless of what may be our fortune, and regardless of the vicissitudes of our daily lives, nothing can take this greatest of all values from us. Therefore, since we know that the thing which we most cherish is indestructible and cannot be taken from our grasp, the things which are secondary will cease to cause us worry. This seems like a simple statement, but it covers a broad concept; it covers the concept of not only formulating in words a philosophy of life, but of formulating the convictions to live that philosophy of life. It is not easy, but it is most satisfying when it is done.

It is important to mention that the building of a stable concept of life upon a nonmaterial world does not mean that the physical world is to be ignored. Just because our treasures of greatest value may lie in a psychic plane, it does not mean that that gives us license to shirk our responsibilities, for the one who has such philosophy of life is equally aware that the responsibilities which he assumes in this earthly life are for the purpose of greater inner development to be utilized at still other times to come. At the same time, however, we will be aware that we do not have to allow anxiety as to our physical position to be a constant drain upon our energy and upon our physical and mental well-being.—A

Buddhism and the Western Mind

Recently a prominent journal on Buddhism, published by one of the largest newspapers in Ceylon, asked me to prepare for its annual issue an article on Buddhism. After completing the article, I was impressed with the fact that there was so much misconception in the Western world with respect

to Buddhism that I felt it might prove of interest to present in our *Forum*, shall we say, the practical, livable aspects of the Buddhist doctrines. The following is offered with that purpose in mind:

Perhaps the greatest cause of the general ignorance of Buddhism in the Western world is the belief that it is exclusively a religion. The orthodox Christian, in America for example, has a most illiberal devotion to his faith. He readily proclaims the supremacy of his particular sect and yet believes it necessary to secure its status by opposing all contemporary spiritual conceptions. This opposition takes the form of disavowing the spiritual content of other religious systems and suppressing, as much as is legally possible, the dissemination of facts about them. To such a mind, Buddhism can be nothing more than a false religion, threatening by its existence the eminence of the Christian's faith. To the nominal Christian, who can and will distinguish between a moral philosophy and a religious system and who is at least tolerant of the former, Buddhism remains a *foreign religion*. The nominal Christian, having broken with the orthodoxy of his church, is usually prejudiced against what to him may seem a parallel function. Once, however, having many of the precepts of Buddhism introduced to him as elements of *philosophy* and applied *psychology*, the nominal Christian becomes enthusiastic in his praise of them.

In the Western world, where science has made such tremendous strides, *pragmatism* is firmly entrenched. This condition has struck hard at religion. To the current average Western mind, the ritualism and liturgies of the church have not been sufficiently or immediately productive of results. Though the theologian may argue as to their subtle and mystical effects upon the spiritual qualities of man, they have become, to many Western minds, but the symbols of outmoded beliefs. The formulas, system, and procedures of science are, however, accepted because the connection between them and objective results can be perceived.

Science, through the medium of psychology, has invaded several domains of religious ceremony. It has shown, by color therapy, the beneficial effects of certain colors upon the individual. It has proved that

the harmonious combination of sounds and colors does produce attitudes of mind which may be characterized as *aspiration*, *devotion*, and *self-discipline*. Even though still in an experimental stage, science can accomplish, by this means, more quickly and effectively these states of mind than most religious ceremonies. Whether the Western mind is right or wrong in always wanting practical results from whatever it participates in, is not the issue of this article. The point to be made is that, if religion in the Western world is to survive and to exalt the human race to its conceived status, it must appeal by efficient methods, producing perceivable benefits. It may be contended that the content of religion is subjective and cannot be measured solely by material advantage. The spiritual attributes cannot be so cultivated as to produce always pragmatic effects. To insist upon practical consequences would be to deny the psychic self and its responses, which cannot be objectified. The answer to this must be that the objective consciousness is the grossest and commonest of our states of awareness.

Therefore, religion in the West must now begin by proving itself to this aspect of consciousness. It must build character, bring about self-control, eliminate fears, afford simple happiness, establish mutual confidence. Having done these things, it can then move *inward* to the more abstract spiritual states of the individual. Having gained confidence in religion, the individual would then be more amenable to the explanation that the spiritual self is more complex and substantially different and that its approach requires a different technique, from which will follow transcendental experiences.

It is the writer's opinion that, if introduced prominently as a philosophy of life, certain aspects of Buddhism would immediately meet the requirements of a Western world now going through a transition of religion. But a few of Buddha's teachings are being suggested here for this purpose. They have been arranged in the five progressive categories which will probably make them more easily perceivable to the mind not inclined to an intensive study of classical Buddhism.

The first category we shall entitle *The Way of Living*. In the *Dhamma-Kakka-Pavattana Sutta* (Foundation of the Kingdom

of Righteousness), Buddha, addressing the company of five Bhikkhus [almsmen] at Benares, expounds that there are two extremes that a man who has given up the ways of the world should not follow: first, "the habitual practice, on the one hand, of those things whose attraction depends upon the passions and especially of sensuality"; second, "and the habitual practice, on the one hand, of asceticism (or self-mortification), which is painful, unworthy and unprofitable." Gautama Buddha then advocates the middle path between the two extremes, for he states that it is the path which "opens the eyes and bestows understanding; which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana!" Certainly, untold millions of persons in the sphere of Western civilization have wanted to give up the ways of the world to which they are accustomed. Economic depressions, intense competition for survival and the periodic holocausts of war have shaken faith in the customary ways of living. To escape their misery, these persons have resorted to one of the two extremes Buddha so aptly describes.

The first extreme, habitual sensual living, is, psychologically, the natural reaction to mental and physical depression, to deprivation and colorless living. It is the desire to become intoxicated with sensual pleasure and thereby to induce forgetfulness.

Asceticism, or the other extreme, is frequently a defense mechanism to try to compel spiritual intervention in behalf of the one who practices its austerities. Having failed in his usual way of living, the individual believes that a resort to a fanatical denial of the physical life forces Divine recognition and brings relief from his plight. Many fanatical religionists are of this psychological type.

Buddha more than exhorts men to follow a middle course. He *creates* it for them by his Eightfold Path. Certainly the orientation of mind and behavior set forth in Right View, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, Right Contemplation, will lead one to greater peace of mind and fuller enlightenment. The Westerner who has not the slightest conception of the doctrines of Buddha would nevertheless concur in the

idea that these eight commandments make admirable practical rules of living, immediately adaptable by any intelligent society.

The second category, in which we would present further doctrines of Buddha, we shall call *Personal Mastership*. In Ambupali's Grove at Vesali, Gautama Buddha instructs the Bhikkhus in being *mindful* and *thoughtful* as follows: "Herein, oh mendicants, let a brother, as he dwells in the body, so regard the body that he, being strenuous, thoughtful and mindful, may, whilst in the world, overcome the gulf which arises from bodily craving . . ." and one becomes thoughtful by a . . . "full presence of mind, whatever he may do, in going out and coming in, in looking and watching, in bending in his arm or stretching it forth, in wearing his robes or carrying his bowl, in eating and drinking, in consuming and tasting, in walking or standing or sitting, in sleeping or waking, in talking and in being silent."

Mastership, as applied to any activity means the intelligent direction of powers and forces for the attainment of an end in view. One who can merely exert power at will is not a master. He must use the power with intention and so rightly as to be able always to accomplish his purpose. He cannot do this unless he has *understanding* of the effects which will follow from the causes he sets into motion. In the first quotation above, Buddha admonishes his followers to recognize the body and not to negate its existence. He pleads for an understanding that the body is a vehicle necessary for the present period of mortal existence. It can be directed only if its functions and purposes are understood. To be master of the body, its appetites and cravings must at all times be disciplined, utilized conservatively and with understanding; expediency rather than pleasure must be the reason for the indulgence of the appetites.

In the second quotation, we have a plea for intelligent purposeful living. It is an inveighing against aimless living. Whatever you do, make it the fulfillment of thought with Right View, Right Aspiration. There is no action so wasted as that which is undirected. All human acts, as nearly as possible, should spring from related thoughts and the latter must compose a sequence of purpose, if one is to be masterful in his living. The Western businessman, who carefully maps

out a daily program of activities for himself so that no effort be lost, but all be integrated to an end in view, is unconsciously following this mandate of Buddha.

In this category we would also include the Four Earnest Meditations, as given in the summary of Buddha's teachings in his last great address and as appearing in the *Maha-Parinibbana Sutta* or The Book of the Great Decease. Certainly, Meditation on the Body, Meditation on the Sensations, Meditation on the Ideas, and Meditation on Reason and Character will do much to clarify thought and to help establish well-defined conduct leading to personal mastership.

The third category for the presentation of Buddha's teachings to the Western world, we would name a *Comprehensive Guide*. On Vultures' Peak Buddha addressed the brethren on the nature of Upright Conduct, Earnest Contemplation and Intelligence. This has become known as a comprehensive religious discourse. He said, "Great is the fruit, great the advantage of earnest contemplation, when set round with upright conduct. Great is the fruit, great the advantage of intellect, when set round with earnest contemplation. The mind set round with intelligence is freed from the great evils, that is to say, from sensuality, from individuality, from delusion and from ignorance." Inchoate in the above are all the elements considered in our first two categories, making, therefore, an excellent comprehensive guide. In essence, this advises that there are great advantages in contemplation, if it is set round, that is, united with conduct which may utilize what it brings forth. Theorizing and speculation alone are never sufficient. Further, great advantages follow from an intellect that is tempered with judgment and thoughtfulness. Undisciplined intellect may be ruthless in its function. The development of power-mad geniuses is such an example. Also, the mind that is "set round with intelligence" is usually so busily occupied with its own creations as to be "freed from the great evils, that is to say, from sensuality." The intelligent mind moves the body instead of letting the latter motivate it.

For the fourth category we venture the title of *Social Relations*. In the *Book of the Great Decease*, we are told that, in the neighborhood of Rajagaha, Buddha addressed a

company of the brethren on the seven conditions of the *Welfare of the Community*. These are: (1) "So long as brethren meet together frequently in full assemblies;" (2) "So long as brethren meet in concord and carry out in concord the duties of the Order;" (3) "So long as the brethren shall establish nothing that has not been already prescribed and abrogate nothing that has been already established and act in accordance with the rules of the Order already laid down;" (4) "So long as the brethren honor and esteem and revere and support the elders of experience and long standing, the fathers and leaders of the Order, and hold it a point of duty to hearken to their words;" (5) "So long as the brethren fall not under the influence of the craving, which, springing up within them, would give rise to renewed existence;" (6) "So long as the brethren delight in a life of solitude;" (7) "So long may the brethren prosper . . .".

From the foregoing there are derived some excellent precepts for any society to follow, whether it is a minority group or a nation. Unity of thought and action depend upon frequent and full representation of all interested parties; harmony is to be maintained by centering interest in the common duties; action must be in accord with prescribed rules; there should be respect for those having experience and one should avail himself of their wisdom; one must put aside personal ambition and lust for fame and power, and work as an impersonal representative of society for its whole welfare.

The final or sixth category we term *Death and Deliverance*. Buddha has said, "Impermanent are all component things. How is it possible that they should not be dissolved?" This strikes at the futility of any religious creed or philosophical tenet which seeks to relate immortality to the physical man. It calls attention to the fact that physical man is composed of numerous elements like the realities of his world. His form is as evanescent as those things he sees dissolve and pass away before his eyes. To hope for eternity in physical form, here or elsewhere, to expect the body ever to provide final and lasting happiness, is a delusion. Permanence of no kind can be found in mortal existence, but mortal existence can make possible a knowledge of the path to permanence. While still

in the body we may experience momentary *deaths* or *deliverances* from its restrictions. These ecstatic states are the greatest rewards of living, the Buddhist tells us. These are like the joys a prisoner has, when he is occasionally freed to leave the confines of his dank and dismal cell to walk in the prison yard and gaze at the limitless blue vault of the heavens. He must return to his cell but his brief intimate encounters with the outer world make the hardships he must bear much more endurable. Further, they instil in him a deep appreciation of that *great freedom* he will someday experience, when he shall finally put the prison walls forever behind him.

This doctrine of the impermanence of the body, of course, had been expounded by others before the time of Buddha. It is known to the Western mind through a study of ancient Greek philosophy. Heraclitus, who may be classified as a contemporary of Buddha, stated, with reference to the impermanence of man, that he is "kindled and put out like a light in the nighttime." Acceptance of this idea has been strengthened by the growth of science which demonstrates it in the laboratory.

The flights of the consciousness or its temporary deliverance from the body during mortal existence is a doctrine which, upon first blush, would not be acceptable to the Westerner's mind. The practical aspects of this doctrine would escape him. The process would appear to signify but a retreat from life. Though the Westerner's religious faith promises him a state of liberation from this life, he wants until then to master the present interval of his existence. It is this element of the teachings of Buddha which is perhaps the most incomprehensible to the Western mind. Though recognizing the impermanence of the body and the turbulence of mortal existence, the Westerner still believes he can and must accomplish something while here. To disqualify his accomplishments, to say that advance in transportation and communication, the harnessing of electronic power, television, radio and industrialism are of no merit, will only cause his disdain for your views. Consequently, the *practical* advantage of periods of brief deliverance of the consciousness must be stressed. Has he not often been inspired, while in a

restful, contemplative mood? Have there not been revealed to him complete plans or mental pictures for the solution of perplexing problems while in meditation? Will he not admit that, in proportion as he has introverted his consciousness and has drawn it away from the world, his perspective of life has been enlarged? Has not his inner sight at such times been far more all-inclusive of the purpose of existence than his physical vision? Almost any frank and intelligent Occidental will admit these things. He may apply to such mental phenomena the terminology of modern psychology such as intuition, apperception, subliminal ideation, and so forth, but does he know a method by which these states of mind can eventually be had and from which comes the illumination and peace which he seeks?

At this salient point one is in the position of introducing to the Westerner the Eight Steps of Deliverance expounded in the *Book of the Great Decease*. Unless one's listener is accustomed to metaphysical abstractions, one should give a personal interpretation of each stage for his elucidation. The following is offered as an example.

First Stage—"A man possessed with the idea of form sees form." This can mean that there are no values to objective existence except those which the objective mind imposes upon it. Since the objective mind perceives and thinks in spatial and qualitative characteristics, that is the kind of reality it confers upon the external world. Therefore, a man possessed with the idea that forms are the only real things will forever tie himself to the illusions of the senses.

Second Stage—"Without the subjective idea of form, he sees forms externally." This we interpret to mean that one should not try to impose preconceived ideas of form upon the world, but rather to let its qualities, its physical impressions, enter the consciousness and there shape themselves in forms commensurate with his sense experiences. It is one thing to determine in advance what the world must be like and insist that all experiences fall into such a pattern. It is still another, as suggested in this second stage, to let our senses shape the external world for us.

Third Stage—"With the thought, 'that all is well,' he becomes intent upon what he sees." Briefly, this could be construed as

meaning that nothing is to be disregarded. Nothing experienced is to be considered worthless or without some Cosmic function. Here is a dispensing with prejudice and the acceptance of things as they appear without either placing an over or under emphasis of value upon them. One should be neither elated nor grieved over the present. The present is so fleeting that the causes of either sentiment are past when their effects are realized. Therefore, just say of what you experience, "it is well."

Fourth Stage—"By passing quite beyond all idea of form, by putting an end to all idea of resistance, by paying no attention to the idea of distinction, he, thinking 'it is all infinite space,' reaches mentally and remains in a state of mind in which the idea of the infinity of space is the only idea that is present." We conceive this to mean that the concepts of matter and energy vanish. The idea of a negative state of space or nothingness persists. At this stage, the putting aside of the idea of form and the determinate qualities of the things of the world immediately gives rise to the idea of an infinite formless state. If we put out of mind the infinite variety of all the things that once seemed real, there still remains the idea of infinite space in which it seems these things once existed. So, consequently, we have substituted an indefinite abstract substance called space for one called reality, having the qualities which our senses conferred upon it.

Fifth Stage—"Passing quite beyond all idea of space being the infinite basis, he, thinking it is all infinite reason, reaches mentally and remains in the state of mind at which the infinity of reason is alone present." Here we have one arriving at the realization that space is an illusion. It is merely a negative concept, the result of the absence of the more positive idea of reality. In place of space, there is now the idea that the only infinite quality is *reason*, or the state of consciousness itself. The mind or consciousness is the *real* and infinite, all else being false. At this stage we have the usual metaphysical concept that pure being is nothing else but infinite mind of which man himself is but a thought.

Sixth Stage—"By passing quite beyond the mere consciousness of the infinity of reason, he, thinking 'nothing at all exists,' reaches

mentally and remains in the state of mind in which nothing at all is specially present." This we interpret as complete absence of any idea of externality, that is, that there are not any such conditions as substance, space or mind. If we think of the individual in relation to the cosmos as a dot in the center of a circle, then at this stage the dot loses its awareness of the circle or at least the circle disappears, making the dot appear the only being. As Descartes said, "*Cogito ergo sum*" (I think, therefore I am).

Seventh Stage—"By passing quite beyond all idea of nothingness, he reaches mentally and remains in a state of mind to which neither ideas nor the absence of ideas is specially present." Now, at this stage, neither activity nor passivity of the mind is dominant. There is not absolute termination of consciousness, but the consciousness has no character. It assumes no particular thought patterns, that is, it has no sensation. The mind neither formulates nor rejects ideas. To realize an absence of ideas would be recognition of a definite condition of mind. This definiteness is not present.

Eighth Stage—"By passing quite beyond the state of 'neither ideas nor the absence of ideas,' he reaches mentally and remains in the state of mind in which both sensations and ideas have ceased to be." This we assume to be Nirvana, an at-one-ness with Absolute Being or with the Cosmic. Absolute Being is but has no consciousness of itself. For Absolute Being to be self-conscious would necessitate its having sensations with subsequent ideas. The ideas would have a qualitative and, therefore, limited nature which would detract from the infinity of Absolute Being.

A truly Absolute Being could not be sentient. Thus, if the final stage or deliverance of man is at-one-ness with the Absolute, it must be, as this stage implies, a nonsentient existence.

Those who raise the criticism that such would be an existence equivalent to that of an inanimate object are but indicating a preference for the conscious state. Is their preference justified? After all, the conscious state necessitates desire for pleasurable sensations. Since sensations cannot continually be pleasurable, a craving for them often makes the conscious existence a torment. Further,

those who contend that these eight stages of deliverance constitute a philosophy of nihilism are again thinking only in terms of conscious existence. Nothing is lost by the cessation of sensations and ideas except the illusions of form, time, space and value. To those who abhorred death as the loss of the realities of consciousness, Lucretius, the Epicurean philosopher, replied, that with the coming of death ". . . now no longer does any craving for these things beset thee withal."

A study of these few Buddhist principles by the Western mind will not develop an *Arahat* [saint]. It will, however, cause a profound respect for Buddhism and the admission that it affords great opportunity for personal orientation and development in an age of impersonal science.—X

Development of a Mystical Personality

Each student is seeking a process of development. Probably a large percentage of the questions received by our Department of Instruction reflect this desire for development, because, after all, what more can the student seek than the knowledge as to how to evolve those traits which the teachings of the Order tend to bring about? The questions are such that they cover practically all the phases of our teachings, and to comment on every question that has to do with personal development would be to go into detail upon many subjects which would not be of equal interest to all our readers.

Regardless of where we may be in our particular or individual development, regardless of whether our progress has been slow or satisfactory, whether we are beginners or in the highest degrees of the Order, it is well sometimes to analyze this unfoldment as a unit and to organize in our minds as to what the development is and how it should proceed. In order to discuss the subject in these pages, we can well consider the development of the mystical personality and divide the progress into a number of steps which are more easily defined in writing than they are recognized in our actual lives. We mean by this that we cannot break down a personality process into definite and specific parts, but we can analyze different parts in theory as a

means of clarifying our own state of mind upon the subject.

The mystical personality is the self which has attained the full meaning of mysticism, that is, a personal knowledge of his relationship with the Cosmic scheme—with God. Such a condition when attained is equivalent to what is ordinarily referred to as "Cosmic consciousness" and the awareness of the values and principles that lie outside the development of our objective or physical personalities.

Fundamental to any form of evolution, whether it be mystical or otherwise, is *desire* upon the part of the individual. The greatest motivating factor in the performance of anything is the desire for the end that the doing of a thing will bring about. No one would work for money had he not the desire to obtain the money. We need not limit our illustrations to the material world. No one would work to serve humanity or his fellow men had he not the desire for the satisfaction, or for the ends hoped to be accomplished in that service.

Therefore, as in all other things, in the development of a mystical personality or in what we usually refer to as psychic development, there must first be the desire upon the part of the individual for that state of development and an expression verbally or otherwise of the need of the person for this development which he seeks. It is said that in the ancient mystery schools all neophytes had to verbally express a need and the desire for what they hoped to attain. In the verbal expression of the desire and of the need there was evidence of the individual having put his thought into form. While it is true that we could verbally express a desire for something we, normally, really did not want, a spontaneous expression of such a need is an indication of considerable thought that has gone before.

Desire alone is not enough. Second in our process comes ambition. There are many things which, in a more or less casual manner, we desire, but it is among the few rather than the many that we observe the expression of the ambition to achieve the ends and hopes of their desires. The willingness to apply oneself to what is to be accomplished becomes then more than a verbal expression or merely an idle thought. Hope, while it

holds out a certain satisfaction in itself, accomplishes nothing. If we desire something and only keep hoping that we will attain it, there is little probability of the attainment being brought about. The willingness upon our part to exert effort and to devote ourselves to the attainment of the things which we have in mind and hope to achieve is the real key toward our success of accomplishment.

This all means that any desire worth attaining requires work, and usually hard work. To keep oneself at work requires the process of will. There are many people who spend more time and effort trying to get out of work than in doing the work, and until we are satisfied that our desires are worth the effort and apply ourselves to bringing them about, we will achieve nothing.

If we have the desire and the ambition to work, the next step then is the process. Processes are as varied as are individuals. By that we mean that no two persons do any one thing in exactly the same manner. These individual differences are too complex for serious consideration here, but in general, as we were all taught when we were young, there is a right way and a wrong way to do anything. Fundamentally, efforts can be divided into processes of trial and error and processes of system. Through a process of trial and error, we try whatever means may seem to be available to bring about the desired end, and if that trial fails we try another. Eventually, we may find the right way.

Such a process requires persistence as well as hard work; in fact, it requires too much work. There is no use working for work's sake. Our efforts should be purposeful, and for that reason a systematic process is of more value than a trial and error process. Here is where we take advantage of the history of other persons' attempts to do something. When an entirely new thing has started, trial and error is the only process. However, once a process is systematized we can take advantage of what others have done and follow the same system that has proven successful for others.

In the development of the mystical personality, there are two fundamentals in the process of achievement. These are concentration and meditation. If we are to have the fulfillment of our desire to develop our

psychic processes to a par with our objective processes, these psychic processes must have attention. As has been repeated many times, our objective selves, due to environment and necessity of conditions about us, have had more emphasis and attention than our psychic aptitudes which, in turn, have caused our subjective faculties and psychic processes to become inadequate in their expression, because of lack of use.

If we are to balance these two forces we must give attention to our subjective faculties, and this can be done through a process of concentration. The way or method to concentrate is a part of our teachings, but the carrying out of the method is a part of our personality. We are the final key to whether or not a technique of efficient concentration will be developed. Here we not only have to have desire and ambition, but we need patience and sufficient evaluation of the end to be obtained; then we will not be discouraged in the slowness of the process. Concentration will develop the psychic faculties—meditation will permit us to dwell upon the development of the knowledge we thus attain. In the end, this process will bring about a balanced state of existence—a balance between objective and subjective, that is, a complete and integrated personality.

In these three steps we have not dealt with interfering factors. Probably the most important factor, other than laziness, to impede our progress is the lack of control of our emotions. Therefore, we might say that as a part of the process itself we must learn emotional control. The stronger emotions of the human nature are in direct contrast to the development which we seek, when they have the upper hand. Greed, envy, and hate, as well as emotions of grief, love, and happiness, when completely in control of the personality, shut out all other phases of mental and psychic development. Just as man, when in the control of a strong emotion—such as anger or sorrow—cannot perform his daily duties efficiently until the emotion has been made secondary, neither can an individual expect that his subjective and psychic faculties can be developed and grow when the objective mind is lost in a sea of emotion.

In Hindu psychology the process of concentration and meditation in comparison with the emotions is sometimes illustrated as

a closed circle, meaning that concentration and meditation cannot be achieved until we learn emotional control. Emotional control is almost impossible until we develop some of the fundamentals of concentration and meditation that tend to analyze our mental and psychic being, and thereby give more fundamental values a chance to gain better control of thought and action and put aside as secondary the surging emotions of our lives. The statement that these two things are a closed circle does not mean that the circle cannot be broken, but it is not easy—particularly for an adult who has in his consciousness many years of habits, actions, and reactions. We have to be re-educated, we have to learn to see the true value of things through the process of concentration and meditation, and thereby gradually attain the ability to subordinate the expressions of emotions to the true values of life which we seek.

Fundamentally, self-control comes before self-development. We cannot very much develop an imperfect object. In theory a perfect self is a self that is always guided by reason and directed by careful thought. Although it is perfectly normal that certain emotions should have expression, as they are a means of releasing pent-up mental complexes, they must be controlled to the point where they will not completely take over all our thoughts and actions. If we successfully learn these development steps, then the final step is psychic achievement or the attainment of the mystical personality. We cannot completely define just what that will be. It has been called by many terms, among them "Cosmic consciousness," but the terms are unimportant. It is the satisfaction of stability of thought and action, of peace of mind that overcomes all adversity; that is the real test on the part of each individual.

Psychic achievement with its accompanying wisdom has come to many who, in terms of worldly knowledge, might be judged as having very little. The relationship between this psychic achievement and objective knowledge is in no way a test of accomplishment. The individual who has acquired that peace within himself and that peace with his Maker has achieved psychic development and a mystical personality, whether or not he is familiar with the intricacies of higher mathematics, modern sciences, and politics.

Furthermore, we cannot measure psychic achievement as we are able to measure certain material gains. We measure material gains primarily in terms of the number of dollars we have. Psychic achievement does not lend itself to units of psychic measure. Therefore, he who has achieved a mystical personality and a degree of psychic development can be judged very poor by those who judge by material standards, but those who make their judgment by idealistic standards and who have developed a wisdom which lights their path—a peace of mind which permits them to philosophically observe the trends of humanity and at the same time be able to evidence those broad concepts of sympathy and consideration for others—have gained something which is so far beyond any gain by material standards that it is impossible to describe or compare. He who has great material wealth sometimes fails to see the value of peace of mind, and he who has peace of mind finds that proportionately material wealth shrinks in significance.—A

Mystical Humility

It is perhaps appropriate at this point to comment on the nature of *humility*. In the first place, humility must not be confused with the ascetic practice of self-abnegation. Among certain religious zealots of the Orient, it is customary to renounce the world and live as a recluse in a cave or grotto. This is done for two reasons. The first is to show disdain for worldly interests. It is an attitude of aloofness from the world. Often, like the Manicheans of old, these ascetics hold that all earthly things, even the body, are evil and, therefore, contemptible. Secondly, these misguided ascetics often fear normal desires and urges. They consider them temptations which are to be combated. Not being too confident of their inner strength, they feel more secure if they can isolate themselves from human society, or at least suppress every normal desire, almost to the point of transition from this life. There are those who think of humility as a modified form of this self-denial. They refrain from smiling, from showing joy under the most proper circumstances, and even resort to wearing soiled and tattered garments. They invite and endure insults. They live in squalor when it

is not necessary and refuse to better their social or economic position. Normal instinctive pride in personal accomplishment they look upon as a vice.

Such conduct, in the name of humility, is a corruption of the true mystical principle. Further, it results in the violation of many other Cosmic principles. It is right for man to be happy. It is proper for him to aspire to a better economic, intellectual, and social status. In fact, such kind of living in the name of humility, as we have described above, is hypocritical and certainly that which is deceitful is not in accord with Cosmic principles, no matter what the motive may be.

Continuing with the negative aspect of humility, let us also state that it is not *ingratiation*. This mistaken conception manifests as continually going out of one's way to serve the whims and fancies of others. A person who runs immediately to get a chair for another that is capable of getting his own, or who hovers above, making minor adjustments or arrangements so as to anticipate apparently every petty desire of another, is one who is ingratiating himself. Such acts may not be accepted by the other person as humility and service, but rather as nothing more than an attempt to win favor. Instead of winning respect for the motive behind them, such acts may produce just the opposite effect.

Another false interpretation of humility is *obsequiousness*. This consists of assuming a cringing, servile manner. Such persons, in the presence of others, hang their heads, will not speak unless spoken to, and take the attitude that they are to be commanded and cannot exercise a will of their own. They even refer to themselves as inferior beings, not worthy of the courteous attention that any normal person will show another. Unfortunately, I have known persons who assumed such behavior, all with the honest but erroneous belief that it constitutes mystical humility.

Now, let us consider the *positive* aspect, that is, what true mystical humility is. First, it consists of sincere reverence for all spiritual or divine precepts and manifestations. No matter how strange or different a religious practice may be, it will be respected as the belief of the practitioner. One will doff his hat, kneel, bow or whatever is the custom,

when entering the temple or church of any religion, not with the intention of endorsing the belief or precepts, but with respect for that which is sacred to another. The humbleness lies in keeping within bounds your personal convictions, so as not to exercise them in a manner offensive to another. True mystical humility requires one to be always conscious that his personal achievements in business or professional life are not altogether the result of his own individual efforts or erudition. What talents we possess, or what faculties we have been able to evolve so as to master circumstances, are due to the use of natural Cosmic principles. Thus we are under obligation to such powers and principles. We can never pay for our possessions. We are always indebted to nature for her resources and to the Cosmic for the privilege of living. Mystical humility requires that, for each success, we display not egoism but a desire to help one less fortunate. We do not criticize another or become servile and belittle the dignity of our own personality, but try to help another in some little way to achieve as we may have done. We do not assist others to do what they should be able to accomplish for themselves. Rather, we help them to understand their problems so that they may personally succeed.

When we succeed in anything, whether it is a mystical demonstration or the culmination of a business enterprise, we must think of it in an impersonal sense. We alone did not bring about the success. We were given knowledge, understanding, and the opportunity to serve. We are happy and can *show our joy* in accomplishment; yet we must admit that we have been aided.

No matter how aggressive you are, how hard you study and work and drive so as finally to succeed, you are still Cosmically obligated. You have been permitted to have such initiative and faculties so as to accomplish. They are gifts that have been bestowed upon you. Show your gratitude.

Mystical humility, then, is expressed in the attitude of reverence, gratitude, and tolerance.—X

Effects of the Aura

The following represents questions frequently asked of this Forum: "Most persons think of the manifestation of the aura in

terms of perceiving its color. I have known of persons who have studied the monographs with respect to the nature of the aura, but, since they did not see it in the form of colors, became dubious of their ability to discern it. Are there other effects of the human aura which are fairly common and which demonstrate its existence to those who have not otherwise perceived it?"

Let me begin to answer this question by first using a homely analogy. Suppose you were an amateur ornithologist and wished to photograph various birds in color with the purpose of making a better study of them. Most certainly, you would not roam about aimlessly with your camera in your hand; for by doing so you would be wasting considerable time. You might not even find the birds you were particularly interested in, through this unplanned wandering. The intelligent approach would be to find out as much as you could in advance about the nature of the birds you sought to photograph. What were their habits? To what region were they indigenous? At what time of the year were they most abundant? Having such information would give greater assurance to the success of your venture. Likewise in an attempt to demonstrate to yourself the phenomenon of the aura, it is first necessary to make certain that you are quite familiar with its fundamental nature. If you know its nature, you will not, as many often do, expect the aura to manifest only as color or in a way which is quite impossible. Usually a thorough review of the nature of the aura immediately suggests to one, or reminds him of, experiences which are evidence of it.

Let us now, with the above thought in mind, briefly touch upon what constitutes the nature of the human aura. The human organism is like a battery, which stores up electrical energy; but it is also like a transmitter in that it sends forth, or radiates energy. In the latter regard, it is also like a magnet, for it has a field of energy about it. If you look at a candle flame you will notice that it has a halo, or a soft fuzzy light surrounding it. The human body has just such an electromagnetic field around it. It does not, however, manifest or create light or color, alone. It took considerable time before general science, in the fields of biology

and physiology, for example, would admit of any electromagnetic emanation from the human body, or, as we call it, an aura. Nevertheless, they did recognize the fact that the human organism has and employs minute electrical currents in its functions. It was found that the spinal nervous system is an intricate electrical system, and that it uses electrical currents in the afferent and efferent flow of the nervous energy. Recent developments have also proved that the cerebral neurons (brain cells) also radiate delicate electrical waves. These waves have been registered by the instrument known as the electroencephalograph. One of these instruments is used in the laboratory of the Rose-Croix Research Institute and Sanitarium.

This electromagnetic radiation, or vibratory energy of the human aura is of both *negative* and *positive* polarity. The emanations are of two sources. One is the *Spirit* energy of matter, of which the material, molecular substances of our bodies are composed. As we have been told in our monographs dealing with the composition of matter, spirit energy is *both negative and positive* in its vibrations but it is predominantly *negative* in its polarity. The other source of the aura is the Vital Life Force with its quality of *Nous* taken into our bodies with each breath of life. This quality, which composes the psychic self and divine intelligence of our being, is predominantly *positive* in its polarity. The aura, then, is a combination of the spirit radiations and the emanations of the psychic body.

In the Degree which discourses upon living matter, it has been explained to you that the cell is a combination of negative and positive polarity. The nucleus is the vibratory, pulsating, positive energy of *Nous*. The cortex, or outer body of the cell, is negative; it is of the spirit radiation of matter. The human being as a whole organism is like any one of his separate millions of cells in that he is a combination of two kinds of polarity. We have demonstrated in our healing technique that the energy of the psychic part of our being is of a positive polarity and therefore is of a finer, much higher frequency than that used by the *spinal nervous system*. The *sympathetic nervous system* is the one along which flows the high rate, positive

electrical and magnetic energy of the aura. It is the sympathetic nervous system that is directly in connection with the positive energy of the Cosmic. The spinal nervous system has lower rates of vibratory, electromagnetic currents. They are for the purpose of providing power for motion and for the directive control of the body.

The strength of the aura depends upon the health of the body and the individual's mental and psychic attunement with the Cosmic forces. The more psychic he is—that is, the more the individual attunes himself with the psychic part of his being—the more he stimulates the positive polarity of his aura. It is the nerves of the sympathetic system that detect and can attune with the Cosmic vibrations. They are so constituted as to be sensitive to them. Psychic impressions will be received by the sympathetic nervous system that would not register at all upon the spinal nervous system.

The person who tries to make his aura sensitive through employing his objective faculties will fail! An example of this is the person who stares until tears course down his cheeks with the hope of seeing his aura in a purely objective way; if he believes that he does so, it is in all probability an optical illusion. To feel another's aura in a manner in which you would try to feel the radiations of heat or cold, would only result in failure. One who is solely in an objective state of mind would very infrequently respond to those conditions which would affect his aura. We must not fail to mention that the energy of the psychic self, which is transmitted along the sympathetic nervous system, although predominantly positive in polarity in contrast to the spirit radiations, is *both negative and positive!* The right hand is connected with the right trunk of the sympathetic nervous system, which carries and receives the positive vibrations. The left hand is connected with the left trunk, which carries and receives the negative polarity.

We have, therefore, standing out around us, a field of energy which can impinge upon, or affect, other vibrations in our environment. The more positive the aura is made, through attunement with the psychic self, the more the aura extends itself. No matter how far it may be extended, the aura

is *always connected* with the body. We can say that the aura is a sensitive extended part of ourselves. That which affects our aura will, through the sympathetic nervous system, affect us. The vibrations which impinge upon the aura alter slightly the higher rate of vibrations in the sympathetic nervous system. This alteration is transformed, or reduced to lower rates of vibration which can and do impose themselves upon the *spinal nervous system*, thereby causing us to sense physically that which is affecting the aura. You were told and shown by means of the Cosmic Keyboard Chart that all vibratory energy in the universe is harmoniously attuned—like sounds in the diatonic, or music scale. When the higher octaves of the energy of the sympathetic nervous system are disturbed, corresponding changes take place in the spinal nervous system. There are harmonics of the different fundamental vibrations. Each octave has its harmonics above and below itself. In the Sixth Degree we were shown that little nerves, called *rami* connect the sympathetic nervous system with the spinal nervous system; through these *rami* the harmonic changes are transmitted from the sympathetic system to the spinal nervous system.

Our own auras are, therefore, subject to *objective* and *subjective* changes. By objective, we mean our environment. The vibrations coming from the auras of other persons with whom we are in contact and who may be ill, irritable, greatly fatigued, angry, or in great grief are objective in nature. Among these objective influences may be our own condition of health. On the other hand, the subjective influences consist of our own thoughts and emotions. If we are inspired, if we are illumined, as the result of meditation, our aura becomes exceedingly positive and extensive. If we are worried, possessed of fear or hatred, our aura is dominated by its spirit radiations; it is very material. Because its psychic aspect is suppressed, it becomes very negative and contracted. Consequently, our auras are constantly undergoing changes. They are weak, negative and contracted; or, they are strong, positive, and extended.

Since all matter, or objects are of a vibratory nature, that is, are composed of atoms

and their pulsating electrons, it is to be expected that both animate and inanimate things will be influenced by our aura to some extent. Perhaps, one of the commonest examples of the effect of the electromagnetic emanations of the aura is its influence upon delicately made, sensitive watches. The very fine adjustments of some watches, made with a highly tempered steel under extreme tension, will be disturbed by coming in contact with a person's aura. The vibratory rate of such steel springs and balances must be more or less constant if the watch is to keep accurate time. When such a watch is put in the field of a strong human aura, it is like putting a delicate compass near a magnet. Its function is disturbed. Persons who are quite psychic or whose auras are quite positive, find that they cannot keep their watches in accurate adjustment; they run too slow or too fast. They often believe this to be due to a mechanical defect in the watch, which it is not, in fact. The jeweler will adjust their watch, leaving it to lie upon his bench for several days as a test to see that it is running correctly. It will keep accurate time. However, as soon as its owner wears it again, even for but a few hours, it will begin to gain or lose time. Those who work in laboratories where there are delicate instruments often complain of the same experience.

Persons may be sensitive to your aura, as well. When your spirits are high, when you feel elated, when you have a sense of well-being and peace of mind, others will sense it, even though you do *not* say or do anything objectively to display it. Your emotional state, manifested in your aura, becomes contagious. Others working close to you, where your aura is contiguous to theirs, will respond to your emotional feeling. They will change their demeanor and often reflect your own condition of mind.

Animals are very quick to detect vibrations of a harmonious nature in an aura, such as are the result of compassion and gentleness. Strange dogs and cats frequently walk up to a person they have never met before, and by their actions show exceptional friendship for them. The auras of such persons are soothing to them; they sense security and kindness. Further, an aura that is extremely negative, the result of a dudgeon disposition,

or suppressed hatred, will have a detrimental effect upon such living things as flowers and plants. A flower will wilt much more quickly when in close contact with the aura of such persons.

The very atmosphere of a room will be altered by emanations from an aura of mental depression or intense grief. How inanimate objects can have their vibratory nature so modified by the radiation of a human aura as to produce, in turn, corresponding emanations in the aura of another person entering the room at another time, has been explained heretofore during our Forum discussions. Each of you has entered rooms in homes or hotels, which, though pleasing in appearance, neat, and attractive, have left you unmistakably depressed and nervous. There was nothing about such a room which might have suggested depression, but, none the less, you felt an inner or psychic aggravation when in it. Perhaps, long afterward, you would learn of some tragedy that had occurred there before you came. There may have been some great emotional outpouring of some stricken person who had dwelt there. Of course, with reference to this latter instance, it must be admitted that *all* persons would not detect such environmental vibrations. It depends upon the sensitivity and polarity of the person's aura. The more positive one's aura, the more it will respond to negative environments.

All of the foregoing, incidentally, are evidential of the aura and its effects. We repeat, you may never *see the colors* of your own aura, or of another's, but if you are alert to observe, and if you have an understanding of the nature of the aura, you will have its existence demonstrated to you many times in other ways.—X

Psychic Initiations

A frater in California rises and addresses our Forum. He asks, "Is it customary in higher initiations for them to last, off and on, for a period of eight weeks or longer? It seems that the last three have lasted a considerable time."

The primary purpose of all initiations is to introduce to and have the candidate be-

gin upon a new course of action. In fact, the etymology of the word *initiation* is the Latin verb *initiare*, which means to begin. Thus any method, by which someone is to be acquainted with heretofore unknown knowledge and which is intended to cause him to act in accordance with it, constitutes an initiation. The young man who begins a course in manual training, wherein the *mysteries* of the tools are explained to him for the purpose of eventually making him a carpenter, is being initiated. On the other hand, one who begins to read a textbook solely for the purpose of the acquisition of new facts is not being initiated. Initiation must exact action from us. You are not only to receive, but you must *respond*, begin something new as a result of what has been given to you.

In true mystical initiation, the beginning must constitute a change. There must be an evolutionary progression. One must depart upward from what he has been doing or from what he is. One who passes through a ritual in which, as part of the rites, there is exhibited to him, in symbolic form or otherwise, new knowledge, and who is further instructed in what changes he must bring about in his thinking or living, is yet not initiated until he conforms to what has been revealed to him. In the final analysis, then, we initiate ourselves. If we do not, we are not initiates, no matter how many initiatory ceremonies we have participated in. It is this very principle which the F.U.D.O.S.I. uses to classify esoteric societies as to their right to be included in this historic federation. They recognize as *initiatique* orders only those whose rituals compel the candidate to begin certain practices whereby he will *experience* the elements of initiation as a personal achievement. As an example, there is our Rosicrucian First Neophyte Degree Initiation. The member is obliged to make certain mechanical arrangements of his sanc-tum, altar, and his ritualistic paraphernalia. Then, he must proceed with the intellectual aspects of the ceremony, that is, a reading of the ritual. Further, there are the vocative aspects: the affirmations which he must recite softly. No matter how assiduously he has done these things, unless he has experienced psychologically certain results, unless he has inwardly felt certain changes taking

place, unless he has been moved by sentiments within and is compelled to decide upon a new course of action in his life, he is not initiated. He must feel and willingly give himself to a transcendent spirit. He must know from these feelings that he has risen above his old order and way of thinking. Further, he must feel rejoiced that his consciousness has been extended and that he is *en rapport* with all being everywhere.

Each individual experiences this theophany, this psychic initiation, differently. Just as lights, colors, music, and rhythmic perambulation during an initiatory ceremony bring delight to the candidate's objective senses, so, too, must his psychic self revel in being brought into closer harmony with the Cosmic. The psychic self, by the technique of initiation, must be brought into attunement with the great universal consciousness—or, as we say, the Cosmic—for true mystical initiation to be had.

In fact, in mystical initiation, all rites, gestures and physical conditions, as well as phraseology, are subordinate to the function of providing the psychic self with another Cosmic experience. That is why, if an esoteric initiation ritual is merely read or the ceremony is merely mechanically performed, it may often seem inane. Each word uttered or each act performed has a sacrosanct purpose. Each is but a provocative cause. The initiation is incomplete, unless there follows from it an immanent experience, a psychic unfoldment. The Rosicrucian member who reads the initiation ritual and never endeavors to perform it in the psychological manner in which it is prepared, to induce the inner response, has lost its value entirely.

The psychic initiation, the illumination, the afflatus of the soul, which is true mystical initiation, is not always concomitant with the performance of the ritual. If a mystical initiation ceremony is entered into with the proper spirit, that is, with a sense of humility, an open mind and reverence, one is certain eventually to experience the psychic initiation. The inner initiation may at times correspond with each act, or word read or heard. You may inwardly perceive, as you objectively see and hear. Then, again, at the conclusion of the initiatory ceremony, you

may not have perceived or experienced any changes, emotional or otherwise, or anything that would indicate a spiritual afflatus, except perhaps a feeling of exhilaration. This may mean that the psychic initiation will follow. It may come an hour later or it may come days later. It may occur in what appears to be a dream in which you may perhaps visualize yourself going through a series of events which, though different in their detail, are similar to the initiation which you objectively had. The difference is that you will inwardly feel and realize the full import of what has occurred and you will know that you have been truly initiated. Such an initiation, revealed in that manner, may sometimes extend over two or three nights. For example, you may find yourself wandering in a dark cave, completely lost and bruising yourself against the rocky projections of its walls. You will perhaps be startled by hideous sounds and occasionally see, in a dim way, terrifying forms, which may cause you to strike out in great fear. Suddenly, a figure may appear in a luminous, diaphanous robe, more beautiful than any earthly figure you have ever seen. It may admonish you, in a melodious voice, to keep your eyes focused upon a particular symbol which will be made visible to you and that symbol will disclose a moral precept or law. If you do as you are instructed, you finally emerge into the most radiant light your eyes have ever seen. It is a light that is more brilliant than the sun. You turn to look back upon the cave from which you made your exit and you realize that all it contained was the darkness of ignorance and what you experienced therein were not realities, but indications of your own state of mind, illusions, misconceptions and they alone were the terrors. By discovering yourself through concentrating upon the symbols depicting Cosmic laws and principles, you advance into the light of full understanding and the joys you now experience are the result of your subsequent illumination and your liberation from a specious living and thinking. Such a psychic experience makes plain to you the symbolic initiation through which you passed in your degree work. This is not necessarily an exact description of any one initiation, but is representative of the

manner in which psychic initiations follow the objective ones.

Whether or not one may have a psychic initiation without actually participating, physically and intellectually, in an objective initiation ceremony, is a question that comes up quite often in correspondence. The answer is "yes." However, psychic initiations are usually stimulated by first preparing ourselves for them. The objective rituals, such as are extended to you in your degree studies, create the right environment and posit the proper psychological atmosphere which experience has shown that AMORC is conducive to mystical initiation. A true mystical initiation ritual includes all those elements which properly appeal to our senses. It endeavors to *harmonize* the qualities of the senses, so that the whole objective self is working in unison and can better serve the psychic self. It prevents any one aspect of our consciousness from being dominated and keeps us from fastening our consciousness solely to objective things. Such harmony of our objective being makes it easier for us to attune ourselves to the psychic self; that is why certain music and the combination of colors and rhythmic motion are used. These harmonious vibrations react upon the higher positive energy of the sympathetic nervous system which controls or directs our attunement with the Cosmic. In this way, the two natures of man, the physical and spiritual, are co-ordinated and make us more easily a channel for Cosmic experience.

Ordinary dreams, having a strictly organic or mental origin, must not be confused with psychic initiations. There is a progressive continuity to psychic initiation which makes it a complete and comprehensive experience. We are never left in doubt as to what has transpired. Each act is related to every other which follows. There is an understanding of purpose and there are certain corresponding feelings produced within us, which are of a psychic nature. There is never any confusion or despair, even though, in the beginning of a psychic initiation, one may, as related in the analogy above, at first find discomfiture, even fear. This passes away and the conclusion is a most ecstatic illuminating experience.—X



Remember the Convention — July 6 to 9, 1947

What Are Cosmic Desires?

In the membership Forum conducted by the New York Lodge of AMORC, the subject of *mental creating* and the use of *affirmations* was being discussed. It was argued that in affirming or establishing an objective to be realized, we must avoid one that is contrary to Cosmic principles. This led to the question: "How are we to recognize a desire which is based on Cosmic principles?" This question has been submitted to our Forum for consideration.

Let us start with an analysis of *desire*. Every desire consists of two conditions. First, it is a perturbation, or aggravation of our normal state of well-being. When we are possessed of desires we are ill at ease. We sense, or believe, that there is some deficiency of our being which would be remedied by the satisfaction of the desire. Desires, then, in themselves, are not enjoyable. They are negative conditions, implying the need for something else. It is patent that one who permits himself to be continually possessed of desires will be in a most distressing condition. The second condition of desire is the ideation which is always identified with it. In other words, every desire, aside from the perturbation it causes, assumes some mental form or idea which we associate with it. Certainly no one has ever had an intense desire *devoid* of the conception of what he wanted! To summarize, then, some condition or circumstance provokes craving which is sometimes mild, and at other times quite intense. From this we form an idea as to what may remove it.

The ideas we associate with such cravings are not always arbitrary. Most frequently, they are based upon, or directly related to experience. We know from past behavior that a certain thing or act will remove the desire, and so that idea is related to it. At other times, we *imagine* what will cause the relief, often to find that it does not. What causes the aggravation or perturbation of which desires consist? The commonest and most compelling desires arise from somatic wants—the requirements of the body. When all that nature requires for our physical well-being and normal functioning has been met, no

somatic craving arises. Physical insufficiency, or inadequacy arouses sensations which we know as the craving of the appetites. If it were not for such sensations which compel us to act because of the discomfiture which ensues, we might, for example, starve to death in the disregard of the need for food. Since we have learned by experience to eat when hungry, certain actions and things have become associated with the appetite of hunger. The desire is immediately clothed in those ideas which will more readily aid in removing it. The pleasure that follows from the gratification of such desires is obviously *negative*. It decreases in proportion to the demands of the desire. The more we eat, the less the aggravation of the appetite with its consequent diminishing of the pleasure. Such a pleasure first requires a subnormal condition, a deficiency, before it can be aided. In other words, you cannot enjoy the pleasure of eating unless you are first hungry. You cannot enjoy scratching unless you first have an itch. Such pleasures are not wanted in themselves, but are a means of removing an undesirable condition; they are thus, negative.

All desires do not have a somatic origin. Some arise within the mind. Monotony, or a condition of rest, is an aggravation of the consciousness. The intelligent, objective mind when awake must be subject to stimuli or it becomes restless and there is produced a feeling of irritability. The brain has an energy which must be dissipated or it disturbs the harmony of the sympathetic and spinal nervous systems. Its faculties must be utilized. Memory, imagination, and reason must be employed. The ideal state of the objective mind is one involving perception and conception, namely, to discern with the sense faculties and then to formulate ideas. Just as some foods are particularly savory, so are some ideas particularly gratifying to the mind, for they arouse pleasing sentiments and emotions. Mental desires are ends, the realization of which, it is believed, will bring pleasure to the mind. The faculty of imagination continually creates ideals which become cravings for realization. We believe that bringing into existence such things as we conceive will add to our pleasure. We have arbitrarily created, by so doing, a defi-

ciency in our well-being—something that we believe we need. Sometimes the realization of such ends does bring pleasure to the ego, for it is the pride of accomplishment. The self must be satisfied as well as the body, for the self has the need of expanding its powers and abilities. There are right and wrong mental desires. The right ones lead to successive pleasure; the wrong ones lead to corruption of character and the dissipation of one's mental powers. The principle distinction between right and wrong desires is whether they are concerned with *having* or *doing*. The mental desire to have, continually to want more and more possessions, is nothing more than cupidity, and inordinate love of possessions. The desire for the object, in such instances, is far more intense than the gratification that comes from actually obtaining it. Once possession is achieved the craving then fastens upon the idea of some other object; thus the individual is lead on and on without any real growing satisfaction. The whole mental self becomes corrupted, the imagination is harnessed to objects which it ever pursues; when finally this form of desire is satiated, unrest takes possession of the individual because he is unaccustomed to find mental pleasure otherwise.

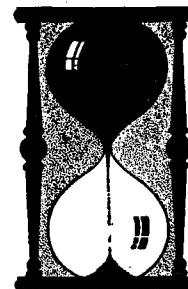
The greatest mental pleasures come in the exercise of the powers of mind. We plan, for example, to bring something into existence. This is not for the purpose of its content, or so that it adds to our possession or wealth, but rather for the realization of the fulfillment of the power of self. The poet finds pleasure, not in his bound book of poems, but in the realization that he has glimpsed truth and has been able to express it. The sculptor finds pleasure, not in the fact that he has a large marble object depicting some form which another person does not possess, but rather that he has been able to cause matter to conform to the ideal of symmetry which he has been able to perceive. These men find pleasure in creative desires, in exercising their latent abilities as well as in realizing their fulfillment. The man who has the mental desire of possession is tormented by the thought that he must have something. Actually, his desire is not to

bring an object into existence, but, as stated, it is a love of possessing it. Consequently, the desire is never satisfied by any single acquisition and he is caused to crave more and more.

Cosmic desires may be known by the fact that their satisfaction does not culminate in providing the needs of the body, nor in the things of the world. One has not a Cosmic desire who suddenly aspires to own a fur coat, a large estate, or to be free from the normal duties of life. A Cosmic desire is an *impersonal* want. It concerns the more extended self, the *Psychic Self*. It is characterized by acts of humanitarianism and philanthropy. The woman who desires to give a little time each week to helping underprivileged children is experiencing a Cosmic desire. The man who helps an intelligent, ambitious youth to work his way through college is gratifying a Cosmic desire. The women and men who give of their time, not for self-aggrandizement, but because they find a joy in acting as boy scout or girl scout supervisors are just such people; they are motivated by Cosmic desires. If *your* desires cause you to find great satisfaction in the service rendered to humanity, characterized by helping individuals, or the whole of society, you are conforming to Cosmic desires. The Cosmic desire is the urge of the spiritual self—of the soul—to express itself in compassion, charity, and service. When you are moved in conformity to a deep spiritual urge, defined in terms of activity, when the pleasure of your gratification will redound to others in addition to your immediate self, that is also a Cosmic desire. The Soul causes a craving as well as the body, but the pleasures that come from gratifying it go beyond the mere sensations of removing the craving. Once you experience Cosmic pleasures, you can intensify them indefinitely as joys of living without the preceding aggravation or realization of insufficiency which accompanies physical desires. The only *positive pleasure* is the enjoyment that comes from conforming to Cosmic principles, for such pleasures are never diminished. There are no limits upon bringing oneself into harmony with the Divine, consequently, there is no cessation of Cosmic pleasure.—X

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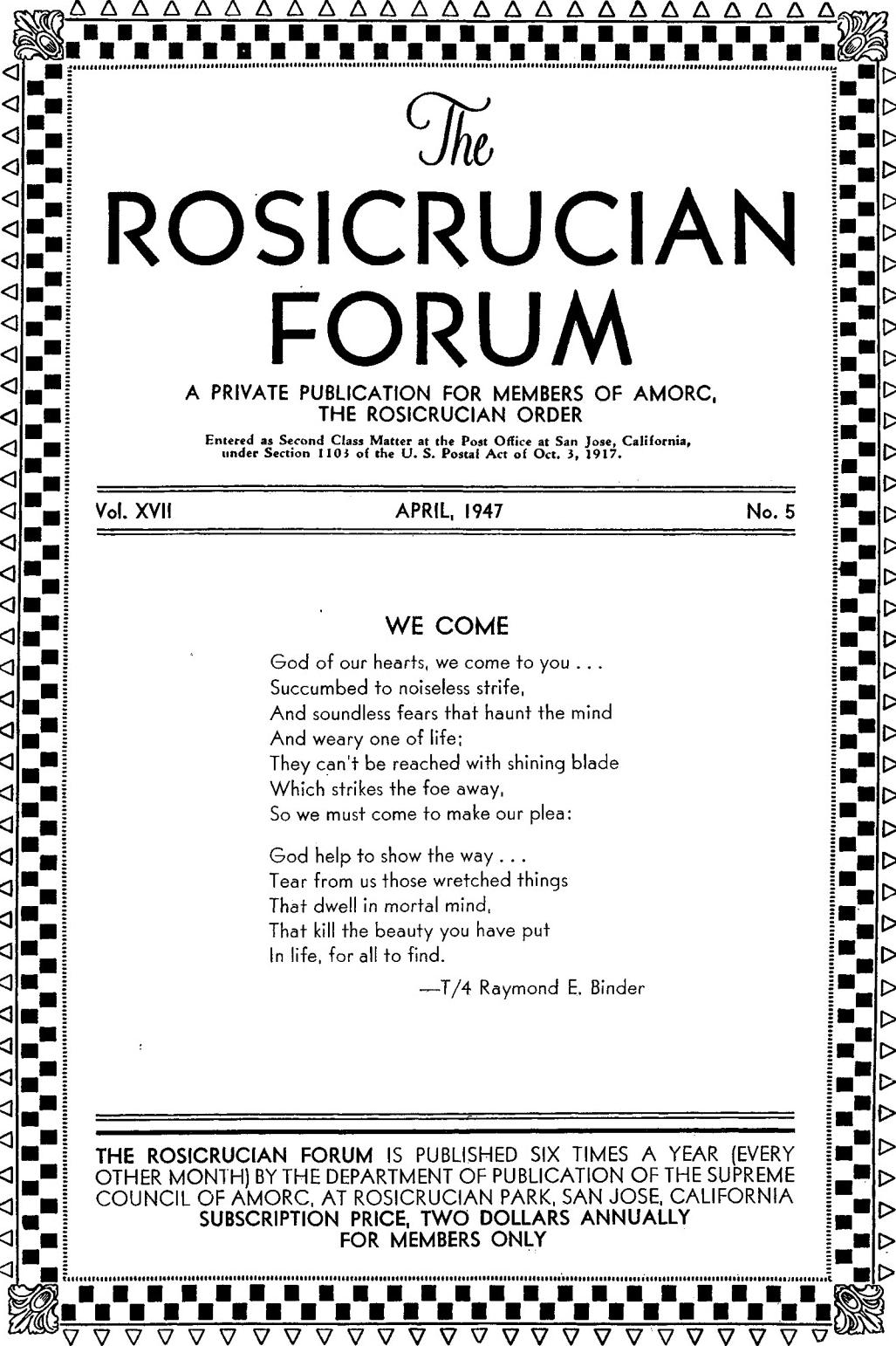
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ROSIKRUCIAN PARK, SAN JOSE, CALIFORNIA, U. S. A.



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No. 5

WE COME

God of our hearts, we come to you . . .
Succumbed to noiseless strife,
And soundless fears that haunt the mind
And weary one of life;
They can't be reached with shining blade
Which strikes the foe away,
So we must come to make our plea:

God help to show the way . . .
Tear from us those wretched things
That dwell in mortal mind,
That kill the beauty you have put
In life, for all to find.

—T/4 Raymond E. Binder

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Greetings!



Dear Fratres and Sorores:

Where sentiment and science conflict, decisions are sometimes most difficult. Science, as a system for the procurement of knowledge and the advancement of man is impersonal and *unfeeling*. It is quite apparent that emotion and sentiment can and do interfere with the cold, calculation of reason. However, the human is more than a mere rational organism. He is likewise a sentient being. We not only think but we *feel* in the emotional sense as well. Living is more than perception and cogitation. It is also a series of satisfactions often not well defined. Most of the mental efforts we put forth in science, or in any endeavor, are for the purpose of providing something that will make life more enjoyable to us. This enjoyment is the gratification of self, a feeling of well-being, of righteousness and of tranquillity. Our living cannot be so rational or mechanical as to exclude these. In fact, it is the psychic, the subjective aspect of our being that is the impetus behind most of our rational acts.

Unless science takes these factors into consideration it becomes an unfeeling robot that can and will destroy itself. A machine can have no affection and admiration for knowledge. Therefore, a completely unsentimental science could destroy itself, as we realize from weapons now being developed for a possible World War III.

This clash of science with the deep-seated emotional sensitivity of humans is evidenced in the increasing opposition to *vivisection*. The latter is the practice of experimenting upon live animals in such manner as results in great torture to them. A large portion of the public were heretofore unaware of this practice. This lack of knowledge has been due to the fact that science obviously did not publicize it; second, because the general press either supported the view of the experimenters or was hesitant to make an issue of it, and therefore published little or nothing about it. The information which did become disseminated was the consequence of the *Anti-Vivisection Crusaders*, as they came to be known. Admittedly, some

of their protagonists were overzealous to the point of fanaticism. Fortunately, however, they did attract the attention of the public to the plight of animals in this practice.

Vivisection does not exclusively refer to the cutting of live animals for physiological or anatomical experiments in the laboratories of colleges and universities. It also includes experimentation with bodily temperature, respiration, digestion, action of drugs, and so on, to which the general name *vivisection* is given. In fact, the experimenters relate that the majority of the cases—"consist of nothing more formidable than a prick with a hypodermic needle and the injection of a small quantity of fluid, or of a solid tissue—" This sort of statement is a deliberate misrepresentation, not in what it says, but rather in what it does *not* say.

It is not the immediate sensation of the prick of the experimenter's hypodermic needle that constitutes cruelty to the animals. It is the subsequent effect of the virus or serum introduced into the organism of the animal. Such serums are often deliberately intended to abnormally distend or contract the intestinal organs for the purpose of observation and frequently they cause hours of excruciating pain to the hapless animals. During such hours it is often necessary, from a coldly logical and analytical point of view, to draw off liquids from the animal in an unnatural manner; and although fever and great thirst are thereby induced, the animal, such as a dog, must stand with limpid eyes, pleading for drink, yet none is given—in the interest of science, that would constitute a technical error which would destroy the climax of the experiment.

The writer is a student of experimental psychology, yet I must admit that some of the clinical experiments conducted on dogs and illustrated in psychological texts are shocking to the sensitivity of any animal-lover. There is a distinct clash between my love for the advancement of knowledge, the desire to fathom the unknown, and what is recognized as extreme cruelty.

Experimenters in vivisection justify their practices on the grounds of proper *motive*. They are prompted to their actions not by sadistic delights but for the over-all purpose of alleviating human suffering. A few animals are caused to endure almost indescribable horrors as a sacrifice for mankind. It is explained that, to serve the whole, one must be impersonal and disregard the feelings he may have for the individual living thing. To substantiate this contention, the prophylactic vaccines for inoculation to prevent typhoid and paratyphoid fevers are cited as examples. They were developed at the cost of the suffering of many of the higher animals so that man might be secure from the ravages of these fevers. Advocates of the necessity of vivisection name as great humanitarians those who have developed vaccines by such means, resulting in the elimination of many scourges of mankind. They relate that thousands, perhaps millions, of children, would have been stricken every year with these diseases, and possibly have lost their lives, were it not for the discoveries which grew out of such experimentation as vivisection furthered. Are we, in effect, they ask, to balance an untold number of lives of helpless children against the admitted loss and suffering of a comparatively few animals?

The opposers, the *anti-vivisectionists*, are of two principal schools of thought. One school favors the complete abolition of all experimentation upon living animals, by which they would be caused to experience pain; the other school wishes to prohibit experimentation on dogs or the higher animals. The technical arguments of the anti-vivisection group, in my opinion, are their *weakest*. They contend that many of the experimenters are, after all, not in agreement on the results attained. If there are no conclusive effects, observed alike by the trained experimenters, then the experiments are not worthy of being conducted. This is not wholly a logical argument, for in any type of experimentation, it is expected that a certain amount of time and effort expended will be futile. From a strictly scientific attitude of mind, a final achievement, which is far-reaching in its effects, compensates for previous failures. Edison worked for months and spent considerable money and resources before he found just the right type of min-

eral to use as a filament to put in his vacuum tube to produce the incandescent light. His eventual success justified, from the scientific point of view, all his previous efforts.

Another argument advanced by the anti-vivisectionists is that animals and man differ so greatly that the application of the results to man is not justifiable. This argument, too, is not effective. It is true that physiologically and anatomically dogs, for example, are not an exact parallel to humans, but they are *close enough* so that the majority of results obtained from experimentation upon them can be applied successfully to humans. In presenting such a proposition to combat the contention of the scientific postulations of the vivisectionists, the cause of the anti-vivisectionists suffers by contrast.

The strongest and the true cause of the anti-vivisectionists is based upon *humanitarian* and *moral* principles. This, they advance, but without enough emphasis, allowing themselves, instead, to be embroiled in the scientific merits of the issue. Man is not morally justified in subjecting the more advanced animals, such as dogs and cats, to extreme cruelty for any reason. Through centuries of domestication, man has cultivated in dogs an implicit trust in mankind. They have come to accept man, to look upon man, as a friend and a benefactor. The pet has been trained to suppress a natural aversion to the trust of another animal, namely, man. He faithfully observes man's orders. Often, he eagerly climbs into the experimenter's cage which is to become his torture chamber. While, in some experiments, part of his viscera and other organs are being exposed through surgery, or blood is slowly drained from his vascular system, he stands with eyes dulled with pain, looking out at the humans who torture him—the ones he trusted. Perhaps he cannot reason to the extent of thinking: Why do these humans hurt me? I am their friend. I would not cause them this unbearable suffering. Perhaps the only sensation the dog experiences is that of the pain itself. But, the human, the one who imposes this pain upon the animal, who has betrayed its faith in humanity, he *can* think. He should be able to feel, as well, the pangs of conscience.

Perhaps continual experimentation of this kind alters psychologically that which men call *conscience*, so that such sentiment is

no longer experienced. Vivisection has then injured the moral fiber of the experimenter as much as a heavy object falling upon his foot would injure it. In a general sense, it is not greatly different from the uniformed Nazi killers who, during the last World War, sat on the edges of great excavations with an automatic pistol or submachine gun in their hands and, upon orders from their superiors, murdered men, women, and children by firing into their heads as they lay helpless in the pit. They were doing this for a scientific postulation: their superiors had a social theory which called for the cool, calculated elimination of certain classes of human beings who were considered an obstruction to their social order. These killers felt justified in what they were doing and some so testified at their hearings when tried before the recent international tribunal.

Are we benefiting humanity if we crush our moral compunctions and those finer feelings which, it is declared, have no place in the observations of an anatomic or physiological clinic? Are not men who develop an immunity to the suffering of animals possibly becoming hardened to all the other finer attributes of character, especially when there is a conflict with their scientific aspirations? One of the greatest dangers which humanity now confronts is the development of a wholly *dispassionate* science, one that may become wealthy in the knowledge of natural law, but *poor* in moral discipline. I, for one, would be willing to forego those years of my life which might be assured by science and that would have to be obtained at the expense of brutal cruelty to the higher animals. I would not want to live in a world where all the finer sentiments and moral fibers must be crushed and torn, in order to secure added years of living.

Not to be inconsistent but to further progress, if certain experimentation must be done upon animals, to acquire physiological and psychological data, such experimentation should be confined to the lower order of animals, such as guinea pigs, rats, and so forth. Dogs have acquired a *sensitivity* by reason of their more complex organism that makes their agony more than purely physical. Since a dog exhibits pride, shame, and sorrow, it has some realization of ego, or self; and consequently, the suffering endured from vivisection is deeper than a physical hurt. To

encourage such practice is, we repeat, an injury to the moral structure of humanity.

I urge every member to oppose every proposed bill or ordinance which will permit unclaimed dogs in the city pound, or in other animal shelters, to be auctioned off, or to be acquired or disposed of in any way for purposes of experimentation. If you want further information about such practices write to your local chapter of the Humane Society, or find out the name and address of your local dog-owner's organization. Some of these associations are purely local, and others are nation-wide. Give them the support they need to fight these practices!

Fraternally,

RALPH M. LEWIS,
Imperator

Things You Should Know

Since our Forum consists of one big worldwide family, there are many intimate family facts that you ought to know. For instance, the Rosicrucian Convention planned for July 6 to 9, 1947, presages the greatest such event in the history of the jurisdiction. It will be the first convention since World War II and many will want to come to renew associations. Others will be making their first pilgrimage to Rosicrucian Park. What does the convention mean to the visitor? It means, first, the *See* of the Order, the place where the teachings are formulated and disseminated. Rosicrucian Park and its various buildings constitute symbols of the purpose and function of the Order in this century.

You will have the opportunity of hearing addresses by the various Supreme and Grand Lodge officers whom you may otherwise know only through the printed word. You will be given an opportunity to consult with them on the teachings of the Order. You can enjoy witnessing and participating in inspiring ritualistic ceremonies in the beautiful Supreme Temple. You may meditate in the Egyptian shrine dedicated to those who have given their lives in the past to the Order. You may observe, in the laboratories and in the amphitheatre of the Science Building, modern demonstrations of the scientific principles expounded in your monographs. You

can attend class—a class consisting of students in the same degree as yourself. You will hear personally elucidated the important facts of the monographs you have been studying. You can watch mystical demonstrations of the esoteric teachings by the Imperator. You can spend many happy hours in the beautiful surroundings of Rosicrucian Park close to nature, beneath palm trees or upon spacious lawns. You will meet men and women of like mind from all over the world who will journey here for this occasion. You will take away with you in inspiration, knowledge, and sheer enjoyment far more than you invest in time and money in coming. The memories of your visit will remain with you for many years. In every large gathering away from home there are some little inconveniences, some little unexpected things that arise, but these constitute the thrills and adventures of traveling.

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A manuscript is being completed by the Imperator for publication as a new book sometime within the next sixty or ninety days. It is devoted to a series of mystical principles presented in a way that can be utilized by the reader in his affairs of the day, and yet it leads to the elevation of the mystical consciousness. The book is the result of several years of observation of the essential viewpoint and practices necessary for a *mystical life* in the Western world. It is devoted to defining loosely-used mystical terminology, and to the integrating of the basic principles in a sequence that more easily leads to the attainment of the true mystical state. The book will be divided into three parts and will contain, as well, an index for ready reference to its contents. Some of the chapters contain subject matter upon which the Imperator has been obliged to write numerous times in answer to questions indicating a need for such information.

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Fratres and sorores in North and South America will be happy to learn that the A.M.O.R.C. jurisdiction of Great Britain (England, Ireland, Scotland, and Wales) has been finally co-ordinated with theirs. Since the people of Great Britain have so much in common with us, both in customs and language, it was thought to be a great step for-

ward in world unity to have the jurisdictions work hand in hand. In fact, the postwar world and its problems accelerated this unity. The trend all over the world is for *one people*, since we are all of the human family. The more closely the peoples of the world work and study together, the less opportunity arises for suspicion of each other and misunderstanding of purposes. We wish to put into effect this principle and show that it is sound. In our way, then, we can exemplify what is still theory on the floor of the Congress of the United Nations. Grand Master Raymund Andrea of Great Britain, after a personal conference with the Imperator of the A.M.O.R.C. of America, enthusiastically agreed to the plan. All members in Great Britain have been advised as to the details and that the unity of the two great jurisdictions is now an established fact. This places, of course, added responsibility upon the administration of this jurisdiction. However, we are proud of the fact that we can lend our facilities to advancing Rosicrucianism in Great Britain. Of course, it is understood that each member in the British Isles will meet his own financial or dues' obligation.

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What is the extent of A.M.O.R.C. in volume of work performed each year and in dissemination of information about its purposes? The following are facts which were recently published in the San Jose newspapers and in the official bulletin of the Chamber of Commerce:

- A total of 3,189,246 separate pieces of mail were sent through the San Jose post office during 1946.
- Over 11,000,000 pieces of printed matter, bearing the San Jose, California, address, were sent all over the world during the past year.
- The annual attendance at the Rosicrucian Egyptian Museum was 40,161.
- The Museum attendance included visitors from 21 different countries, among them being India, Persia, Union of South Africa, China, Egypt, and countries in South America.
- Advertisements of A.M.O.R.C. appear in 65 periodicals—newspapers and maga-

zines, *monthly*, embracing 39 countries. These advertisements appear in five languages: English, French, Spanish, Portuguese, and Hindustani.

- The monthly total of readers of publications in which A.M.O.R.C. advertising appears—this bears the San Jose address—is 22,000,000, or approximately the total population of the Republic of Mexico.
- A.M.O.R.C. used during the past year 2,115,400 sheets of letter-sized stationery, on which appeared the words, "Rosicrucian Park, San Jose, California."

The only facts which we consider too confidential for general publication—in addition, of course, to the teachings of the Order—are the number of our members and the financial resources of the A.M.O.R.C. This latter information we gladly give to any member, who has a proper reason for it, when visiting Rosicrucian Park. Committees of members, *voluntarily* formed at each convention and composed of businessmen and business-women, attorneys and auditors, examine all records, books, financial statements, and documents of the Supreme Grand Lodge. The chairman of each such committee reads a certified report of the committee's findings from the floor of the convention auditorium to the assembled members. *Any member* in good standing may be a part of such voluntary committee, regardless of what degree of the Order he may be in. The financial status of the Order is, of course, well known to the United States Treasury Department, since the Supreme Grand Lodge of AMORC is incorporated as a nonprofit corporation. Its activities must conform to the requirements of the United States Treasury Department governing such corporations. This is an assurance that the monies of the Order are and must be used in accordance with the purpose of the Order's Constitution and Statutes.

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A question which is frequently asked is, When is the new Supreme Temple to be erected? It is natural that it should be asked, because some little time has elapsed since the plan for a new temple was announced. The A.M.O.R.C., like others who have building ventures in mind, is hindered by existing

regulations. Though in recent months in the United States, restrictions have been eased on home building, nonessential building is still restricted. Consequently, no matter how great our need or desire, we cannot build the temple at this time. Even if restrictions were to be lifted today, we who are responsible for this plan would hesitate to begin construction. Since the time we announced our plan to build a needed new temple, costs, as you know, have advanced thirty percent! To build now would be to waste money contributed for this purpose and would be unjustified. For this reason, when the restrictions are lifted, a careful survey of building costs will be made before the contract is let for bids. We hope that favorable conditions for the construction of the new temple will develop the latter part of this year. General construction plans are now completed. Detailed art and decoration plans are being readied for the day when we can get under way on this great enterprise.

Though each member may not actually be able to visit the new temple or attend convocations in it, he does know that it is the *soul* of the Order. Within its precincts are conducted the time-honored rituals and initiations of the Order. It is a source of inspiration and guidance to the officers of the Order, from which results find their way into the students' monographs. It becomes *the focal point* for the thoughts and love of all members everywhere. From it each week radiate, as well, the love and thoughts of those assembled there. Its structure and design are emblematic of the truths and beloved history of the Order. Consequently, it is a monument to the past and a reminder of our obligations to the future. Each member everywhere can take pride in the fact that he is helping to establish a place where there are unified in physical form those arts and sciences employing nature's laws and which are representative of the highest creative functions of man. To Rosicrucians, the Supreme Temple is what the Great Pyramid of Cheops was to the ancient Egyptians, namely, the manifestation of the knowledge and the aspiration of mankind. In the same way, the Lincoln Memorial in Washington, D.C., is a symbol to every American, whether he is able periodically to go to Washington to visit it or not.

The international activities of A.M.O.R.C. have been renewed, but upon a larger scale than ever before. Frater Calcaño, former Grand Councilor of the Order in Venezuela, not long ago assumed the direction of our Latin-American Division here at Rosicrucian Park. Frater Calcaño, before associating himself actively with our staff, was prominent in the affairs of his government, having represented it at the United Nations Conference in San Francisco in 1945. He is likewise eminently known in music circles throughout the world. He brings to our staff a thorough knowledge of the needs of the fratres and sorores of Central and South America. He has made great strides in an efficient organization of his staff of assistants, all of whom must be thoroughly conversant with the Spanish language. The volume of correspondence passing in and out of his Department and under his supervision is exclusively in that language.

Frater William Norris, member of the International Lecture Board of the A.M.O.R.C., and formerly Inspector-General of the A.M.O.R.C. for New York State, departed at the end of January for Australia. He is the first member of our lecture staff officially to visit "down under." It will be his duty to more thoroughly acquaint the populace with the purposes of the A.M.O.R.C. He has a complete campaign prepared to institute immediately upon his arrival. His charming bride, who accompanied him, will assist him. He will utilize the wealth of his experience not only in acquainting the public with the A.M.O.R.C., but also in advancing the A.M.O.R.C. chapters in that great nation and in counseling members. Inasmuch as he is a member of the International Lecture Board, he will devote his entire time to such activities.

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We hope that you are finding the *Rosicrucian Forum* interesting and instructive and that it is fulfilling for you the purpose for which it was initiated by our late Imperator, Dr. H. Spencer Lewis. If you find it so, kindly help us to bring the contents of the *Forum* to other members. Do you know any member who is not one of our *Forum* family? If you do, try to induce such person to see its advantages by subscribing to the

magazine. If you can, give a gift of a subscription of the *Forum* to a fellow member. Just send his name, address and key number, if you have it, with a remittance for a year and a request that we start the subscription at once. Perhaps the Secretary or Master of your Rosicrucian lodge or chapter can recommend some frater or soror who would like to have the *Forum* but cannot afford even the nominal subscription fee. The more who participate in this Forum as subscribers, the greater the variety of questions that will be submitted to us. The more variety in its contents, the greater the usefulness of it.—X

Personality and Individuality

The question which brings up the subjects of individuality and personality is one asking for the Rosicrucian interpretation of the meaning of these two words. It might be well to point out that the Rosicrucian dictionary contained in the *Rosicrucian Manual* gives a very adequate definition of these two terms under the heading "personality." I would suggest that all who wish a brief and yet a complete definition of these two terms become familiar with the one given in the *Rosicrucian Manual*.

When two terms are regularly used interchangeably or synonymously every one who uses the terms is going to assign to them his own shade of meaning. In our daily conversation we do not distinguish between individuality and personality. Some schools of thought have assigned particular meaning to these terms and, to the person who has read various definitions, naturally, trying to decide upon one is all the more confusing. Terminology must be learned as a man-made thing, just as any other tool of thought or expression. However, for two or more individuals to understand each other, it is essential that an agreement upon terminology must be reached. That is why a certain meaning of these terms has been decided upon insofar as they refer to Rosicrucianism, and the members should be generally familiar with our use of the words to be able to read into them the true intent or meaning which is attempted to be conveyed.

Before considering these exact definitions, it is well to point out that there is good basis

for the interchangeability of the terms. To refer again to our daily conversations and use of the words, we do not ordinarily distinguish between personality and individuality because we are referring to human traits as expressed in the unit of one person. We therefore freely use "personality" and "individuality" interchangeably in referring to various characteristics and forms of expression that a person may adopt. Basically, the difference in the terms, from the standpoint of our terminology, is that personality is the more enduring of the two. By this we mean that personality reveals the true innerself of the individual. It is therefore subjective in character. Regardless of what we may do, our personalities change only gradually. According to the teachings of the East, the personality is that phase of the soul which evolves through many incarnations. Even though it evolves it does not completely change because this term *personality* represents the innate character or characteristic of each of us, which makes us unlike. If there were not different personalities then there would not be different persons. We would all be the same; and even superficial examination indicates that there is a wide diversity of persons constituting the human race.

To refer directly to the *Rosicrucian Manual*, "Individuality, on the other hand, refers to the transient and mortal objective side of man." Individuality is our expression from day to day; individuality can be easily modified. It is very pliable and changes with our whims and fancies. Individuality can be changed in the beauty salon or barber shop. It is modified by the plastic surgeon, or by our emotional states from time to time. A person expresses a different individuality when glad, sad, or angry. If one of these characteristics is the most common form of expression, we come to associate that phase of individuality with the person concerned. That is why we think of some individuals as being of a good or bad disposition.

The interesting thing about individuality, other than its possibility of change, is that each of us has numerous individualities. Did you ever observe people when they were not aware of your observation? Go into a large restaurant, railroad station, or any other

place where many people gather together, usually for a certain purpose. Observe the people there and you will have a difficult time trying to arrive at a true estimate of the character of each individual person. Regardless of what those who claim to be able to read character may say in their defense, the true character of many persons is covered up by the particular expression of individuality at the moment. Have you ever wondered what a person whom you only met under certain conditions, was really like—the clerk in the store, the waiter at your table in a restaurant; and among professional people, your doctor, your lawyer, your minister? Who has not wondered what they are like when not expressing the particular individuality as you know them? Or, apply that question closer home: what are you like when you are not consciously expressing one certain type of individuality? Are we not all different people, or different individualities, to our immediate families? to our fellow workers? We certainly express a varying set of traits to different people with whom we come in contact. A professional man assumes an individuality on social occasions that is unlike the one he expresses when with close friends or family. The average employee shows a different individuality to his (or her) employer than he shows to his closest friend. The same relationship applies to employers also.

The most honest individual makes an attempt to, at all times, express his real personality; that is, such an individual tries to be what he believes himself to be and does not try to create an artificial individuality. On the other hand, there are some who purposefully strive to create a different individuality. Professionally, such a person is an accomplished actor. It is his purpose to create an individuality to fit the needs of his performance. Persons ordinarily referred to as social climbers are those who are trying to impress certain individuals with this or that condition or circumstance. Such type of person has one individuality for those whom he wants to impress and another when he doesn't care. The only difficulty here is that under emotional pressure, or when an element of surprise might enter into the picture, they sometimes get mixed up and their

individual expressions become reflections of themselves as they really are.

Our purpose in life—if it is to be progressive and we are to gain—is to permit the expression of our personality and allow its slow growth to continue by the addition of those traits which will serve it well. In accordance with this idea, the true purpose of individuality is to add to the development of character. Our personalities may be nearly perfect, but as long as our individualities vary we are not expressing the better side of our nature. To allow our best traits and ideals to express themselves is to develop an individuality closer and closer in accord with our true personality. In this manner our combined expression of personality and individuality will be our true character.—A

Speaking in Strange Tongues

A soror in California arises and addresses our Forum. She says: "Not long ago a neighbor took me to the gathering of a religious sect. The noise and music was so blatant that I could hardly endure it. Everyone seemed to be trying to outdo the other in being heard. During the prayers many were jumping for joy and yelling. Here and there all over the place were persons speaking in different languages. I would like to ask about the speaking in foreign tongues. Is it a case of recalling some former incarnation, unlocking the storehouse of memory, or is it a case of hypnotism, or could such persons actually have become possessed by wandering entities? If you find this question, or questions, appropriate for discussion, I am sure that many would be as interested as I."

The phenomenon of a person, under certain conditions, speaking fluently in a foreign tongue which he has never learned—although an uncommon one—has often been observed. It has been a subject of investigation by experimental psychology and psychical research, alike. In psychical research, the phenomenon has been technically designated *xenoglossia*. It is defined as: "the understanding, reading and pronunciation of a language that has not been learned." Psychical researchers have placed it in the category of *cryptesthesia*, which means the perception of realities by other means than

through the objective sense faculties. Psychical research has also gathered some very interesting data such as case histories of xenoglossia.

Quite a number of years ago, a young woman, Helen Smith, suddenly went into a trance state, and spoke in a strange tongue which none understood but herself. She claimed that it was the *Martian* language. She willingly submitted to an investigation by a celebrated researcher in the field of this phenomenon, Monsieur Flournay. He eventually determined that the language was a modified French. After six months, Helen Smith was able to speak fluently in this language of her own invention. Monsieur Flournay was finally able to convince her that it was not entirely a new language in every respect because of its French flavor. She then referred to it as *ultra-Martian*.

Such cases as this one are merely indicative of the fertility and the inventive nature of the subjective, of which we shall say more later. They are not, however, examples of true *cryptesthesia*. Further, true xenoglossia, as stated, consists in speaking in an existing language which is unknown to, or unlearned by the one uttering it. The following are, therefore, more representative cases.

Laura Edmonds was the daughter of Judge Edmonds, president of the Senate and Judge of the Supreme Court of New York. Her father was obviously a man of high intelligence and unimpeachable rectitude. Laura was a fervent Catholic; she spoke only English but had learned a few French words at school. It could be said, therefore, that she knew no foreign languages. On one occasion, a friend of her father, a Greek whom she had never met before and with whom she had never had correspondence, visited their home. In the presence of her father and a coterie of intelligent, educated persons, she suddenly felt the urge and spoke in modern Greek to this Greek gentleman. Her use of the language was fluent. It is related that she told him of the passing of his son, an event of which he knew nothing at that time, and which was later verified. The Judge, no less amazed than his company, stated that the incident was an unequivocal reality, as distinct as any other reality of which all of those present were conscious.

Then, there is the case of Mrs. X, a young woman of thirty. She had never learned Greek and she was certain that she did not know this language. On one occasion she wrote, in the presence of investigators, several long sentences in Greek; her writing contained some minor errors such as might be expected in a mental vision or in the recollection of some mental image. It would indicate that the passages she wrote were recollections from some Greek books. After extensive research and with the assistance of one, Doctor Vlavianos, of Athens, the books from which Mrs. X had drawn most of the long sentences were located. They were found in the National Library of Paris. Some were from a Greco-French and Franco-Greek dictionary—a comparatively modern dictionary, though no longer in use. There were also passages from a Greek book containing THE APOLOGY OF SOCRATES. The woman had never seen these works and did not know that they existed, in fact. When writing the passages, she would look into space as though she were looking at an invisible source which contained the Greek characters or words which she wrote.

If this were a case of fraud, it would have required Mrs. X to memorize 622 Greek letters—having the order of arrangement of the words which she wrote. Since there was only a six percent margin of error in her quotation, it would constitute a prodigious mental feat.

I have personally known a French woman who actually did not know the meaning of any words in the English language, and who could neither read nor write them, yet she gave a running commentary in perfect English on certain exhibits which she pointed out to me. I was amazed at the end of her half-hour continuous narration, upon addressing her in English, which she did not understand, to learn that she had *memorized* every word which she had just spoken. Such memory feats are possible but are not applicable to the case of Mrs. X, who had not even seen the books which were very rare and from which she quoted the passages.

Then, there is the case of Minfa Filitulo, a young girl of Palermo, Sicily. At sixteen years of age, she fell into a spontaneous somnambulism. While in this trance state, she claimed to be a Greek, and wrote Italian sentences with Greek letters. The girl had

seen a Greek grammar, but she had never studied it. However, she also spoke fluent English to English gentlemen who were present. She had never learned English and no one had ever spoken to her in that tongue. It is further related that upon recovery from an affliction, she had no knowledge of the phenomenon of *xenoglossia*.

There are two solutions, of course, for these cases. The first is that of fraud, aided by what would need to be an exceptional memory. The other solution is the hypothesis of extraordinary cryptesthesia, or the perception of realities by other than the use of the receptor organs and senses. In the above, which are representative of many authenticated cases, we can exclude fraud. In some instances, the most probable theory of explanation, and one which would be psychologically sound, as well, is that they are the result of *telepathy*. Some persons, without being aware of the procedure by which it is accomplished, are able to become subjectively receptive or, in resonance with the thoughts in the minds of others; in this way an affinity is established whereby the dominant ideas in the consciousness of one person are transmitted to the mind of another. By the mechanism of mind the stimulus received by the recipient is so interpreted that exactly the same conception, or ideas, which were in the mind of the transmitter are had. This *hyperesthesia*, or extreme sensitivity of the mind whereby it perceives the thoughts of others without a physical medium, is not just a field of study for mystics and Rosicrucians, but for academic psychology, as well. Modern psychology has set up a related field of investigation of such phenomena, which it calls *parapsychology*. It proceeds to examine the so-called *extra-sensory* functions of the individual.

To be a little more specific, let us presume that one is laboring over a book written in modern Greek. He holds the various sentences and the characters of the words in mind, visualizes them as he earnestly seeks to memorize them. The whole focus of his consciousness, his whole mental energy, is being made responsive to the visual stimuli—to the sentences he sees on the pages before him. Then, perhaps, he closes his eyes, shutting out the page before him, so as to better register the visual images in his memory. In so doing, he enters a partially subjective

state; he becomes entirely oblivious to all other surroundings. In fact, the stimuli from all of his other senses—hearing, smelling, and so forth—are subordinated to the visualization of the visual images. *If*, at that second, another mind, through physical and psychical laws, and being of the same level of consciousness, were to come into attunement with the mind of this student, the radiations of the energy of his intense thought would be received through the medium of the Cosmic.

Though we have used mystical terms in endeavoring an explanation, this phenomenon may also be explained by the hypothesis of ultra high-frequency radiations, generated by thought and of a very sensitive type, which are transformed by the attuned mind into sensations which can be objectively comprehended. In such an instance, then, the recipient, not having learned the Greek language, would be actuated to express objectively the impressions he receives from the other mind in that tongue.

If a person, because of being in a trance state, or any other situation that would place him in a subjective condition or state of subliminal consciousness, could become in harmony with the consciousness of another mind, it would not be improbable that the dominant thoughts, having the impetus of the whole mental energy of the other person, might be received at that time. The person whose thoughts were received would not, in all probability, be conscious of the fact that he was a transmitter; his subjective mind would be the responsible factor, and therefore he would not be objectively aware of what was passing from his mind to that of another. If the transmitting mind, the one that communicates the ideas, had as its native tongue the Greek language, then the recipient's mind would, as we have stated, very likely, frame the stimuli it received in the language of the original ideas.

From the mystical point of view, the memory of the Soul must not be omitted in a consideration of this phenomenon. Our minds have levels of consciousness. The whole constitutes that integrated state which we call *personality*, or self. It is possible, as we know, to penetrate these subliminal levels of consciousness which are of the Soul. Impressions may be released from them into the objective mind, which are not words, but

which are mere stimuli without any determinative qualities. They fall into old, familiar patterns of the Past, and the objective mind *reassembles* them into their original structure—as words of a foreign tongue.

There is no better scientific proof of the impact of past lives upon this present one than that of the instincts. Psychologically, instincts are held to be the result of mutations, or changes, in the genes of the cells of living matter through the drastic effects of habits and environment. These changes eventually alter the neural, or nerve paths, just as a person cutting across a vacant lot, day in and day out, forms an easy-to-follow path. Consequently, future similar stimuli have a tendency to follow these paths of least resistance—these channels that have been created for them. They compel us in this life to conform to an ever-recurring behavior which we call *instinct*. Instinct is an unconscious knowledge; that is, objectively we often do not know why we are moved to follow the dictates of the instinctive impulse. It is because past living has altered the living cells and this change has been transmitted from one life to another through generations of heredity. If memory can exist in living matter and can pass from one life to another, that fact is at least one substantiation of reincarnation. After all, life force is of the Cosmic. The fundamental expressions of the life force in a body are never lost, but are projected into the future in the cells that are transmitted.

Let us not overlook the psychological factor of *hallucinations* in some cases of xenoglossia; these are the result of mental disorders. In such instances the mind may become obsessed with the idea of speaking in a foreign tongue. Since the afflicted person dwells principally in a subjective state, and the self is therefore divided, every idea appears real to him. The thoughts which the individual wants to express are quite clear to him, and, since he believes himself capable of speaking in a foreign tongue, the jumble of noncomprehensible sounds is, to him, the *tongue* which he believes he has mastered.

Sometimes, in a state of ecstasy, due to self-induced hypnosis, such as frenzied religious exercises bring about, the ideas which the person wishes to express to give vent to his emotional feelings are quite definite, but he is unable to coordinate objectively his

tongue and the various physical powers with his *subjective* experiences. Therefore, he makes utterances which are nothing more than unorganized combinations of vowels. This expresses his feelings, which are related to his ideas, but which are not at all comprehensible to another and sound like a strange tongue.

To better understand this, suppose you were suddenly overcome with a series of intense sensations. You just had to give vent to them, and yet you had no words in your language to express them audibly. In all probability, it would result in your emitting merely sounds, such as screeches, guttural noises, and the like. It would be just like a child who has not yet learned to adapt sounds to his ideas. In fact, it is in this manner that speech originated. Language is the result of attempts to audibly objectify our feelings and thoughts.—X

The Chymical Marriage

A soror from Massachusetts, addressing the Forum, says, "I do not fully understand the monographs dealing with the 'Hermetic or Chymical Marriage.' The significance of the symbology seems to elude me."

The Chymical Marriage, or the Chymical Nuptials, as it is more commonly called, is both fascinating as a narration and as a mystical account of *initiation*, which, in fact, it is. In the early sixteenth century three brochures appeared in succession. They deeply stirred the thought of the philosophical and mystical circles of the time. There was considerable speculation as to their authorship upon the part of the profane, that is, those outside the bounds of the secret initiatory schools of that period. Some considered them a hoax, a mere parody on the writings and proclamations of occultism and alchemy; still others considered them the heralding of a new age and the birth of the Rosicrucian secret school of occult philosophers. How wrong these devious speculations were, in the main, is not our concern at this time.

The first of these brochures, which stirred the lethargic popular thought of the era, was the *Fama Fraternitatis R.C.*. Literally translated, the title means the *Story of the Fraternity of the Rosy Cross*. The second pamphlet was the *Confessio Fraternitatis*

R.C.. The third, quite unlike its predecessors, is known as the *Chymical Marriage*. It was announced that the first two brochures were to be published in several languages. No such claim was made for the *Chymical Marriage*. Taken in its entirety, it constitutes a reception into the Greater Mysteries of Alchemy, especially Transcendental Alchemy, which is devoted to the transmutation of the triune nature of man. The whole account unfolds as a pageant in which the symbolical character, Christian Rosenkreutz (A Christian of the Rosy Cross) is the protagonist. To the uninitiated in alchemy or occultism, the account is often banal. To Rosicrucians and to students of Hermeticism, the Chymical Marriage is a rare splendor of Hermetic parable. The time of the event is said to be 1459, A. D.

The parable is divided into seven books. Each book represents several days in the dramatic development of its mysteries. The marriage is the golden wedding of alchemical opposites, chemical elements containing diametrically opposite properties. It refers, as well, to the wedding of the factors of man's self. These are referred to as the King and Queen. The parable opens with C.R.C. (Christian Rosenkreutz) tarrying in a small house on a hill. The time is the eve before Easter. He is preparing unleavened bread in his heart while in the presence of the Paschal Lamb. This refers to certain sacrosanct acts on his part, a mental preparation for the forthcoming Holy Easter period.

In the midst of this meditation, he found, unannounced, "a fair and gracious lady behind him—" She was wearing a sky-colored vestment bespangled with stars. She was a winged woman of height. The wings were full of eyes like those of a cherub. Our Forum members will note throughout this parable innumerable references to the colors of *blue* and *gold* which are the traditional colors of the Rosicrucian Order. The eyes in the wings represent the all-pervading consciousness of God, His eternal infinite vision. We shall not presume to point out and interpret all of the symbolism of our sketch of this parable, but rather shall allow you to ascertain most of it. In this beautiful female's right hand was a golden trumpet. In her left was "a garner of letters," which were in all languages. These, we are told, were a commission to make known the R.C.

C. to the four quarters of the earth. There are those today who object to the expansion of A.M.O.R.C., the fact that the teachings are being disseminated in various languages throughout the world. The allegorical figure, described above, with its garner of letters, is the symbolical mandate that this very thing should be done. We are, therefore, simply conforming to what was intended for the Order in the future, by our Venerable Brethren.

This figure then laid a letter on the table, departing thereafter. As she mounted upward, the hills resounded with a blast proclaimed from golden clarions. Master C. R. C. fell on his knees and examined the letter. The letter contained the Latin inscription, *Hoc signo, vinces*, and a Rosy Cross. Inside was an invitation to the Royal Wedding, about which he had been told in a vision seven years before. It will be noted that the number, seven, plays a prominent part throughout the parable. On the letter was the well-known alchemical symbol of Mercury, the circle with the cross affixed to the bottom part and the symbol for the crescent resting upon the top, the latter being shaped like the horns of an animal.

In the morning C. R. C. prepared himself for the journey. He put on his wedding garment and a blood-red ribbon which he fastened crosswise on his chest. He placed four red roses in his hat. This then ended the first day of the Chymical Nuptials. On his journey, he carried with him bread, water, and salt. As he looked about, he noticed that the forest, heaven, and earth were all adorned as if for the occasion. He walked, singing, through the woodland until he reached three cedars. On one was a tablet of welcome, in the name of the King and bridegroom. This tablet, inscribed in Latin, told him that there were *four* ways to reach the royal court. Our Forum members should analyze the descriptions of these four ways carefully. They really allude to the four ways in which the heights of spiritual attainment can be reached. The first way was the shortest. It was the most dangerous. It led through a region of rocks, the rocks representing obstacles and temptations. The second was the longest and most circuitous. There were many byways leading off it, but one must not turn either right or left. The third was the royal road, the journey

amidst joyful pageants, which only one in a thousand may ever experience. The fourth or last, was a road encompassed by fire and cloud, a road intended only for incorruptible bodies, persons who can resist its conditions. Christian Rosy Cross was perplexed, we are told. He was seized with hunger and thirst and finally had recourse to bread. While eating, a dove came to share it. A raven attacked the dove, which took refuge in flight. C. R. C. pursued and suddenly found himself, unaware, on the second road, the circuitous path. It is related that he followed its meridian line with a compass, never deviating to any of the tempting by-paths.

At setting sun, he beheld a stately portal far off on a high hill. It was reached before night set in. It was enriched with noble figures and devices, but there was a warning tablet not to profane anything. A porter, habited in sky-blue, demanded his letter of invitation. After reading it, he bade him welcome as a guest. He asked his name and was told it was C. R. C. The postulant then bought a golden token and paid for this with his flask of water. You will note herein that the postulant, or C. R. C., pays for admission by sacrificing an essential, that nothing is too great a price for participating in this golden wedding. Then, he received another letter from the porter and was told to deliver this to a second porter. This latter was keeper of the second gate and stood underneath a flaming beacon. C. R. C. now drew to the end of his journey. At the second gate, there was another tablet with a Latin inscription. To it was chained a lion which was on guard. C. R. C. was greeted in the name of God, as one whom "of long time" the porter would have gladly seen. This means that, for a considerable time, the porter had been looking forward to this event and the presence of C. R. C. It was requested that he acquire several tokens. The salt he offered was accepted and in exchange for it, the postulant received two seals. On one were the initials, S.C., and on the other, the initials, S.M., abbreviations for Latin phrases. C. R. C. then made a speech and was admitted. The door was shut so quickly behind him that part of his garment caught fast and he had to tear it loose to free himself.

Inside he was given still another token. This bore the initials, S.P.N. He was also given a pair of new shoes. Then, he found himself in a spacious hall. There was a great assemblage, which included kings, emperors, princes, lords, and all sorts of people, rich and poor; among them were persons of his acquaintance. We can take this to allude to the fact that persons of all walks of life seek that knowledge which can come from the Chymical Nuptials, but their purposes are different. As we shall see, it is their motive which determines whether or not they shall remain to be witnesses to the wedding and profit thereby. These other prominent persons laughed at the presence of C.R.C.. Trumpets sounded as an announcement that the feast was to begin and all scrambled for places. C.R.C.. and other humble persons were compelled to be seated at the lowest end of the table. There was much babbling, boasting, and music. Then the blast of the trumpet came again and a period of silence. The door opened and C.R.C.. saw two pages who had escorted him, now carrying torches. Behind them was a beautiful maiden on a self-moving throne. She was adorned with a snow-white robe, irradiant with gold. The account describes her as *Virgo Luciferia*. At her presence, the entire company stood up and she made her proclamation in the name of the bridegroom and bride. She stated that all present would be weighed on the morrow. Those who had any doubts about the ordeal could leave at once. The trumpet sounded again and the virgin retired.

C.R.C. (and this we suggest you note) doubted his own worthiness and he and eight others who felt likewise, were bound with cords and left in darkness. The confidential presumptuous ones were lighted to separate chambers to retire. There were nightly vigils and some ordeals. Finally, C.R.C.. attained the dawn of the third day. The confident ones entered for the ordeal. They reprimanded the nine in bounds for their cowardice. The trumpet sounded and again *Virgo Luciferia* entered. She was crowned with laurels and was arrayed in red velvet and girded with a white scarf. She promised that the bound ones would fare better than the presumptuous ones. Then, at her order, golden scales were set in position. The emperors and kings were weighed. Only

four withstood the test. One was called Imperator-in-Truth of the Rosy Cross. His gown was red velvet and he had upon his head a laurel wreath. He was ushered to a seat at the steps of the virgin's throne. Of the gentry, the great assemblage of the learned and unlearned, only two qualified after being weighed. "Those vagabond cheaters," makers of false stones, pseudos-alchemists, who were pretenders to the feat of transmuting baser metals into gold and who were purveyors of noxious elixirs, were whipped and scourged from the scales. This was an indictment of the many false alchemists that were practicing in Europe, especially in Germany, at the time, pretenders to occult knowledge, exploiting the symbolism and name of the art.

The bound brothers, who were hesitant to consider themselves worthy, were now put on the scales. The greater part of them failed in the test, but were *peacefully* put aside. C.R.C., however, outstayed all the weights, even when three men hung on the other end of the scale beam. None prevailed against him. The pages then stood and proclaimed, "That is he." He was then honored and was informed that he could release any one of the captives. He selected one. Various punishments were meted out to those of the great company who had failed. The king and queen watched while being invisible. The remaining guests then washed their hands and heads at a certain fountain. This we may consider the rite of *lustration*, symbolic of purification. They were led back into the castle where they were invested with the Golden Fleece and the lion volant (the flying lion). These are symbols of orders of distinction. The company then toured the great building. C.R.C. was permitted to examine a royal sepulchre. He found therein great wisdom. He entered a camera obscura (dark room) and there it is said he witnessed the stars "glittering in an agreeable order." We presume this to mean that he was introduced to the rhythmic order and majesty of the heavens.

The virgin then presided at a feast. It was announced that the wedding was to begin. First, there was a procession of virgins, one of whom was especially important. She was wearing a coronet and was mistaken for the bride. They fell before her. She bade them rise and admonished them to re-

member the Creator. She paid special honor to C.R.C. . .

The fourth day began at the fountain. All washed themselves and then drank from a golden cup. A guide led them to a path approached by 365 steps, perhaps symbolic of the days of the year. At the end of this path they paused under a painted arch. A curtain was raised and there the king and queen sat in majesty in a room of gleaming gold and precious gems. There was an inscription that would indicate this to be a *laboratorium*, symbolical of the alchemist's workshop. The account goes on to describe various symbolic characters who were present. It is related that the whole assemblage then entered the House of the Sun, which alludes to another allegory and in which they were to witness a play depicting certain mysteries. The Black Book was opened in which all were obliged to write who would pledge abidance by the king. A bell tolled and silence fell upon the assemblage. Then, all were attired in mourning black and the room was draped in black and funereal aspects prevailed. Six coffins were brought in and the king and queen and minor royalty were executed! Their blood was placed in goblets. C.R.C. was told "this death should make many alive." It concerned the resurrection which occurred later.

That night, when C.R.C. retired, he looked from his window across the lake upon which it opened. He saw approaching seven ships; they were full of lights. These he knew to be "the spirits of the beheaded." He saw that the coffins were being placed surreptitiously on the ships. All lights were extinguished on each vessel except one. Then they departed again from whence they came, the spiritual flames passing back over the lake.

He was led to a royal chamber on the fifth day by a page, and C.R.C. was told that therein lay the body of Venus, whose beauty has undone so many in fortune, honor, and blessing. This depicts the foibles of life and the sensual interests which have been the undoing of man, the destruction of his nobler character. Later, C.R.C., with others, sailed to a "Four Square Island." They were greeted there by an ancient man, who was the warden. They were conducted to a subterranean laboratory where the party worked for some

time in extracting essences from flowers and precious stones. C.R.C. left the company and went out to contemplate the heavens; he saw there a magnificent conjunction of planets and the seven spiritual flames.

The sixth day he noticed that the Tower of Olympus was raised eight stories over the subterranean laboratory and the guests were escorted up into this tower, ascending from story to story. There were different conclaves which they witnessed during their ascent. At a third conclave, C.R.C. found a golden globe suspended from a strong chain midway in an apartment. This chamber contained many windows and polished mirrors "so optically opposed" to one another that the image of the sun, which was shining through one window, was so intensified and refracted upon the golden globe that its temperature was gradually raised to the desired heat. The mirrors were then turned away and the globe was left to cool. It was finally cut open and a diamond and a small white egg were discovered therein. This alludes to certain alchemical experiments in the search for the quintessence, and the egg refers to the seed of life, the *prima materia*, or the beginning of things. During one of these conclaves, C.R.C. saw certain corpses with tubes in their mouths, through which entered the soul essence, indicating that it was taken into the body with the breath.

On the seventh day, the company were dressed in yellow garments and golden fleece and were addressed as Knights of the Golden Stone. They returned across the sea in twelve ships, each ship bearing a flag representing a sign of the zodiac.

Of course, all the above is very brief in comparison with the whole parable. Let me point out that, in Transcendental and in Physical Alchemy, terms and symbols were used, which were intentionally obscure to the uninitiated. The purpose of protecting this rare knowledge in enigmatical phrases and devices was that only those, who had taken the vows, would have imparted to them the true meaning. In alchemical lore, the *King* is the husband and sun; the *Queen*, the wife and the moon. The unity of these two forces, representing the duality in the universe, was referred to in many ways. Their eventual marriage, or the unity of the two polarities, if you wish, was symbolized by a circle with

a dot in the center. The names of the planets were used to identify the metals. For example, Saturn represents lead; Jupiter, tin; Mars, iron; Sol (the sun), gold; Mercury, quicksilver; Venus, copper; Luna (the moon), silver.

In many old Rosicrucian alchemical diagrams, a temple of the Order is symbolized as a square with seven steps approaching it. The first four were the principal manifestations of nature: air, earth, fire, and water. The three remaining steps represent salt, sulphur, and mercury. There were also two pillars, called the Pillars of Hermes. These, again, depict the two opposites or contraries in nature. In such diagrams there were often included the five-pointed star and the sun and moon composing a square and a triangle.

Mercury was one of the most important of the elements. In fact, mercury, sulphur, and salt were analogous to spirit, soul, and body. Sulphur is soul and blood; salt, the ashes of the body; and mercury, that volatile essence which permeates the entire universe, is the underlying elusive energy of matter. If it could be captured and separated from the minerals in which it participates, it could be used as a means of transmutation. It was, in its pure state, equivalent to the *prima materia*. All metals and minerals, therefore, grew out of mercury. It was believed that they also must unite with sulphur and enter into coagulation with salt.

In the Chymical Nuptials, the purely spiritual and occult aspect of alchemy is being emphasized. Each of the acts, each of the tests and trials, constituted part of the *initiation* of the postulant of the Rosy Cross before he could experience the golden wedding, before his soul could be purified and liberated from the influences of the body.—X

In the Beginning

In many sources, the phrase "In the beginning" is used frequently. For a commonly known reference, two of the most mystical books of the Christian Bible begin with these words in the English translation. It is not unusual, then, for a student of Rosicrucianism to ask what is meant by "the beginning."

Some early folklore and religious traditions credited God with a beginning. At one time or other, some believe, He was not—then He was, and out of Him came the creation, a part of which we today are aware of. Such theory does not coincide with that of an infinite God. If God is infinite and all-powerful, it is hard to conceive that He could ever have had a beginning, for anything that begins usually must end, and anything that has a beginning or an ending is limited. That a thing once was not and now is, or now is and at some time will not be, is evidence of a restricting force working upon that thing. If God had a beginning then He at one time had not existed, and we immediately think of His being as restricted. We cannot conceive of an infinite being as having restrictions. This concept of being is naturally one which is very puzzling, and the more we try to word the concept, the more we become confused in terminology.

We can see *being* at the moment as something that is. In other words, anything that seems to have a state of existence within the realm of our conscious perception thereof is *being*. Most things that are a part of our environment may be conceived of as having a limited life span; that is, it is obvious that they begin and end. It is equally obvious that the laws, or the inner substance of these things that causes them to have being, even for a temporary period of time, must have existed before the particular thing was manifested, and will continue to exist after it is gone. This may be illustrated very simply. A pencil is a simple writing instrument with which we are all familiar. We could conceive of its beginning—that is, of any pencil—at the time it was put together in the form of a pencil. Its end would be when by continued sharpening it became used up and no longer served the purpose of a pencil.

In this simple object we see an illustration of the beginning and the end of a thing which existed in our environment, but certain things that caused the pencil to be, such as the law of cohesion and adhesion—in other words, the forces that made the atoms of which it was composed stay together in the form of a pencil—existed prior to any individual pencil and continue to exist after any one pencil is no more. Not only do these

laws seem to be existent without relation to time, but certain manifestations of these laws were inherently a part of the particular pencil to which we refer during the time it existed.

From this illustration we will draw the conclusion that there are factors in the universe that exist continuously and beyond that of any specific manifestation. These laws, therefore, are above and beyond any specific application that we would make of them and seem to be indicative of endless time as the very stability of anything that has been, that is now, or ever will be. The very existence of anything is dependent upon the continued manifestation of the laws and the force or cause that brings them about.

It is difficult for man to conceive of the endless existence of anything. Everything physical or material in his environment is obviously a transient manifestation of being. When we look upon any material thing we only perceive that which registers with our objective material consciousness. The law operating to cause it to be, that which in Rosicrucian terminology we call *spirit*, existent within the thing, is not evident to our sense, but it is there as a continuous manifesting factor. We cannot perceive the force or law itself. Spirit is a part of the creative and sustaining force of the universe. It is, we are taught, one polarity of a universal force. If it is endless in its existence, then it must be a manifestation of God or the supreme first cause that never had a beginning nor an ending.

The concept has been held, by many religions, that there never has been a time without God, and that there never will be a time when He will not be. However, whenever we try to explain such an idea in terms of our concept of time, we run into many unexplainable theories and apparently contradictory manifestations. Many attempts have been made philosophically, religiously, and physically to give man an understanding of endless time, but in all probability the failure of these ideas to be readily accepted is based on the concept of time itself, because time is as limited to our physical comprehension as is the material which we judge in time.

The term "In the beginning" does not refer, in a mystical sense, as much to God as it does to the time when man realized God. "In the beginning" refers to a state of con-

sciousness rather than to the beginning of creation or to the God who created it. In this sense man as an individual and conscious being did have a beginning. It may have been an outgrowth of something else—it may be, as some Eastern philosophies hold, that man's soul is a segment of the original Creator—but at least as a conscious being he came into existence, and each individual through the process of birth renews that beginning many, many times through the whole span of his soul history.

There are two theories, Karma and eternal recurrence, that have sought to answer the question of endless being. Karma is a theory that man as a conscious being has an opportunity to live to enlarge this consciousness, and that for every error he makes in reaching that desirable state he must compensate in one way or another, which deed extends his individual existence. The theory of eternal recurrence, as the cycle of life, is like a wheel in which lives are lived over and over again, until finally, the lesson that the Creator set to be learned is mastered. In this theory, life can be compared to a child reciting the multiplication tables—one life after another repeated, until mastery is achieved.

This theory does not quite fit all the principles of the Rosicrucian philosophy. Much closer to it is the theory of Karma; that is, that man will eventually reach a solution to the mastery of life, to a concept of a source from which he came and the end to which he is going, by the trial and error method of one life after the other, the lessons of one life helping the next. Such a theory upholds the idea of individual immortality; that is, that there is a certain soul consciousness to which our earthly personalities add or contribute until the total growth is incorporated in the mind of the soul. As long as we reason as mortal beings restricted in our physical bodies, we are limiting our reason to the limitations of our physical movements; that is, just as we physically live in a three-dimensional world, so our reasons seem to dwell within the same restrictions. The question of being, its possible beginning or end, and its source lie in a fourth or even higher dimension which can be comprehended only by the expansion of consciousness, and not by the expansion of the ability for physical achievement.—A

Restoring Lives and Souls

A frater from Connecticut asks to address our Forum. He says: "This question comes to mind after having read several times that Russian medical science has been able to restore life to bodies after transition, providing only that the last breath has not left the body for too long a period. We understand that the soul leaves the body with the passing of the last breath of life. Then, should these Russian reports be true, how can we account for the belief that souls never leave the Divine Plane except to reincarnate into a new body or a newborn infant? It would please me to have the opinion of the Forum regarding this."

There is considerable controversy arising today in connection with attempts to restore life immediately following the authoritative pronouncement that death or transition has occurred. To many, such experimentation comes as a new venture of science. The fact of the matter is that, since antiquity, man has endeavored to bring the dead to life. Among primitive and early civilizations various conjurations of a religio-magical nature have been practiced with the hope that theurgical return to life would be accomplished. During the early advent of chemistry, alchemical elixirs and balms were used upon the dead, combined with the use of incantations, to resurrect them. The hagiography of many religions—as the Christian Bible, for example—contains references to the resurrection, by their Messiahs or prophets, of those who had died.

Has man then lost this exalted power or the art of resurrecting the dead? Undoubtedly, many of the historical references to the restoring of life were due to ignorance of the actual condition of the presumed corpse. It is the opinion of many historians and thoughtful investigators of such accounts that perhaps a number of the persons were actually in a state of *catalepsy*. In such state many of the characteristics common to death are apparent. There is a complete loss of consciousness and immunity to pain. There is often a muscular rigidity that corresponds to rigor mortis. There appears, as well, to be a cessation of organic functions. It is very difficult, if not impossible, for the untrained layman to detect any respiration

or pulsation of the heart. Such person may remain in a condition of *suspended animation* for hours, even days, and then regain all his normal functions. The effect of such phenomenon upon the superstitious and uninformed mind is the equivalent of the resurrection of the dead. Probably, many unfortunate persons may have been victims of this ignorance and, unknowingly, buried alive.

Such experimentation has always run the gamut of religious opposition. Attempts to restore life or to resurrect the dead were considered a trespassing upon divine prerogative, or at least an interference with spiritual purpose. Early experiments were publicly condemned and held up to ridicule. This prejudice or catering to religious aversion is extant today, even in the editorials of the newspapers. A physiologist and medical physician connected with one of the large universities of California has for some time been experimenting on restoring the life of dogs a few minutes after there was evidence that they were dead. He and his colleagues claim success for their experiments. There are other physicians who dispute the claims that the dogs had actually died. However, the latter were not in opposition to the experimentation. The reason for the scientific attempts was to develop methods of restoring life to human beings who had been accidentally electrocuted or asphyxiated. A condemned person, a murderer, recently requested this physician, in the interests of his project, to attempt to restore his life after he would be executed in the California State Penitentiary. This would have provided the first human subject. The warden objected upon the grounds that legal complications would arise if the experiment proved a success and the prisoner lived. A local newspaper editorial, pandering to the religious scruples and bias of its readers, said that perhaps an attempt should be made just to prove how futile and ridiculous were the experiments in restoring life. Then the editorial stated that attempts should be made to prevent any further activities along this line. It implied that such ventures were shocking to the sensibilities of its orthodox illiberal-minded subscribers.

What about the philosophical aspect of such experiments? We are taught in our Rosicrucian work that the *Vital Life Force*

is that which makes matter animate. To be more specific, we quote the *Rosicrucian Manual*, to wit: "It has naught to do with spirit energy, which pervades all space and which does remain in the human body and is active after transition, and which also exists in all living matter, whether conscious or not. The Vital Life Force is from the same source as all energy, but is of a distinct and different rate from that which constitutes spirit energy and soul energy." In this brief form the subject may seem complicated. Without repeating the entire presentation of the monographs, we shall sketch the relationship of the various elements, soul, spirit energy, and Vital Life Force.

In the monographs the word *nous* is given us. It is declared to be the *universal creative force*. Obviously, then, it is infinite in its nature. As a result of it, all things have existence. It is the sum total of all laws in the Cosmic and, therefore, is the active force of the Cosmic mind. Another name for this *nous* would be the Universal Soul. *Nous* is a binary force; that is, it consists of two polarities, a positive undulating vibratory energy and a negative energy. The positive polarity manifests in an infinite unlimited sense. This positive polarity has, as its principal attribute, the *Vital Life Force*—the energy of life. The negative polarity of *nous* is spirit energy, that energy which underlies matter and results in those manifestations which, in physics, we know as electrons, atoms, and the molecular mass of matter. The positive vibrations, however, must unite with the spirit energy of matter before the *Vital Life Force* manifests and causes the matter to become *animate*. Here, then, we have an example of the law of the triangle. The duality of the positive and negative polarities unite to produce the third condition, the living conscious being. In man, when the *Vital Life Force* enters the body, he becomes not only alive but a *conscious* being, in other words, a *soul*. The positive polarity of *nous*, the *Vital Life Force*, carries with it the mind or essence of the Universal Soul. Therefore, when the *Vital Life Force* manifests in a material substance, such as the body of man, it becomes, as has been stated, a living conscious soul.

How does the *Vital Life Force* enter the material substance which we call *body*? Its ethereal positive vibrations are taken into the

lungs with the air that we breathe. It is the air that carries this subtle force which makes man not only alive but a conscious being and imbues him with the Divine Intelligence of *nous* or the Universal Soul. We further know, from a study of our *Rosicrucian ontology*, that one becomes a living soul with the first breath of life. Does this contradict the physiological fact that the unborn child is alive in the womb of the mother? Not at all. Admittedly, the child is alive before birth. The cells of its body are imbued with the *Vital Life Force*. Then, does it not have a soul according to the above explanation, if *Vital Life Force* and soul are related? The answer is "yes," with important qualifications. The soul of the unborn child is but an extension of its mother's soul-personality. The *Vital Life Force* of the unborn child is received through the air brought into the lungs of its mother. The child does *not* express a separate consciousness and soul-personality until it takes its own independent breath at birth.

What occurs then at transition? Does the soul leave the body? The answer is "yes" and "no," paradoxical as that may seem. Since breathing has ceased, no more of the *Vital Life Force* and positive qualities which create soul consciousness in a body are being received. Therefore, the soul can no longer function in that body as it would during normal life. However, with the cessation of respiration, the cells of the body do not all immediately expire, as we know from physiological and biological research. Some of the *Vital Life Force* remains active in the nuclei of the cells for hours after the body has been pronounced dead. The soul then is in an *intermediary* state. It is out of the body and yet it retains a partial connection with it by means of what is known, mystically, as the "Silver Cord." The psychic self or soul hovers between the Cosmic Plane and the body. For all normal purposes, the soul has left the body; yet its influence over the body has not been severed. It is like a person who stops just outside his home, closing the door behind him but keeping his hand upon the doorknob for a few seconds before walking away.

The Rosicrucian teachings recognize the phenomenon of the Silver Cord, the lingering connection between the soul and the *Vital Life Force* remaining in a body. In

fact, in our funeral ritual instructions, it is requested that, wherever possible, cremation or burial should not occur until a period of *seven* days has elapsed after transition. According to tradition, the Silver Cord has then been completely severed and the soul finally released from its bond with the body.

The restoring of life within a short time after what is called *death* is a strong possibility. It should be encouraged. If, by physiological means, artificial respiration can be induced and the blood caused to circulate before the cell structure has deteriorated and the vibratory form of the body has been drastically altered, the functions of life can be restored. The cells will be so rejuvenated that full soul consciousness would return within the body. The Silver Cord would be drawn in and the psychic body would return to the physical one, never having lost its connection. In restoration of life as described above, the soul-personality would be the same as before the so-called transition occurred.

It is regrettable to say that some religious sects, Christian as well as others, actually fight such an advance by science only because it disturbs their religious theories. To them, there is no relationship between Soul and Vital Life Force. Further, the soul is considered by them as a separate entity that has certain arbitrary powers. In death, therefore, they believe the soul would leave immediately, regardless of the physical condition of the body. The restoration of life would create an embarrassing impasse which would contradict their principles by leaving the living body a kind of soulless being. This would necessitate a change of their theological concepts with respect to the doctrine of eschatology, the ends of human existence. Here again we see an example of an unprogressive religious spirit opposing the advancement of knowledge. The fact that the Rosicrucian teachings are flexible enough to meet the trends of science, and to be consistent with new knowledge and new application of the Cosmic laws, should be accepted as testimony of their reliability.—X



REMEMBER THE CONVENTION

July 6 to 9, 1947

Mystery and Its Appeal

These comments are in answer to a member's question, "Why does mystery appeal to the human mind?" It may be that mystery as such does not appeal to every individual, but it is generally conceded that any mystery has some appeal to the majority of the people. One indication to uphold this fact is found in the tremendous sale of stories which have to do with mysteries. Detective stories, for example, are among the best sellers of fiction. This is not particularly a present-day tendency; the great mysteries of literature have been popular since their original writing, and many of them have held that popularity through many years. One very good example is the Sherlock Holmes series known to almost every reader of fiction.

We will accept as a fact, that mystery does appeal, but I presume the member who had the question concerning mystery was more interested in the psychological reason for the appeal of mystery. In other words, in the acceptance as a fact that mysteries are attractive and desirable for attention, why does the human consciousness attend a mystery? Why do we give more attention to a mystery than to any other incident that may intrude in our environment? There must be a relationship between the very impulses of life itself and the gaining of knowledge which is necessary to solve a mystery.

Throughout the history of his consciousness, man has been aware that curiosity is a response apparent in the infant; this is comparable, to a certain extent, with the mental abilities of a primitive person. From our very earliest conscious states, we are concerned and, more or less, intrigued by anything that attracts us. The child or primitive individual wishes to know what makes a watch tick, a light appear in the electric bulb, sound come from the radio; and many other similar explanations are immediately brought to the attention of consciousness when the particular phenomenon is observed.

Not all these mysteries are solved in the mind of every adult individual. Very few of us can explain in detail why there is light in an electric light bulb when the current is turned on. In other words, it is actually a mystery to the average individual as to how the combination of the electric current and the light globe produces illumination. How-

ever, that mystery does not intrigue most of us as much as it does an infant or a person who has never seen an electric light globe, for the simple reason that we have come to accept that phenomenon as a part of our environment, and by continued association with it the mystery appeal has been lost.

Into this example also enters the fact that even if we as average individuals cannot explain the complexities of electric light, we all are generally familiar with electricity and electric light. Furthermore, we are convinced through experience and the knowledge of others that it is an explainable physical phenomenon. In this sense we see that a phenomenon that can be explained, even though we may not necessarily know the complete explanation, loses some of its mystery appeal. If something takes place that is entirely beyond our comprehension—its cause and manifestations being a mystery—the mystery is lessened if someone in whom we have confidence will assure us that he knows the cause of the occurrence or the incident. However, when in our experience a phenomenon takes place, the cause and manifestation of which are entirely outside our experience, we are at a loss for an explanation. The thing becomes a mystery which is enhanced when we find no one who is able to give or offer a better explanation than we have.

Mystery, then, has its appeal because it is applicable to the unknown. It is not so much the particular manifestation which concerns us as it is the occurrence of something completely unknown. Man tends to seek explanation for things not understood, or to change the unknown into the known. Perhaps, man has an innate tendency or even an instinct of curiosity which becomes stimulated when he is approached or brought face to face with the unknown of any kind. Thus a well-written mystery novel will in its first few pages produce an unexplainable situation which we will try to analyze by following the author's story. What has primarily attracted us is the unknown and the desire for knowledge to make the unknown factor known.

Psychologists will debate the question as to whether or not this so-called innate tendency in man is actually the result of a curiosity instinct. From the standpoint of our philoso-

phy, it would seem that this desire for knowledge is closely related to the manifestation of life itself. Life is a never-ceasing manifestation of activity. It is the strand or connection which exists between us and the great unknown which lies on the outside. Life itself is the only thread or attachment by which we have consciousness and awareness of our contact with our Creator or the Cosmic scheme of which He is the prime mover. Therefore, it may be rightly thought that within this manifestation of ceaseless life energy, we are finding the source of man's quest for the unknown, and this, in turn, is the reason why any unknown factor is the beginning of a mystery which no one tries to leave unsolved.

In early history of man—that period which we generally assign to "Ancient History"—the philosophies and religions of many races and groups of people became closely related to the great mysteries which man faced. These great mysteries were the mysteries of birth, life, and death. It was unexplainable at first, either philosophically or physiologically, how birth could take place; that is, a new life be manifest in an apparently new body. How that life, although subject to many conditions that might end its existence at any moment, could still continue and meet many difficult problems was another unknown. And then, the last of these great mysteries—why was it that life could cease as suddenly as it had begun, insofar as this physical manifestation was concerned?

There is little mystery, then, about the fact that many religions in their numerous doctrines and practices are closely related to the mystery of birth, life, and death. The birth, life, and death of a savior, avatar, or teacher are among the common doctrines and rituals of almost every religion. It was from the contemplation of these great mysteries that groups of individuals who studied the mysteries from the philosophical and religious approach began to be known as mystery schools. From them, in turn, and the knowledge which they gained through various methods have sprung the philosophies, philosophical schools, and much of the foundation of the science of the present day.

In the philosophy and religion of man to date, however, the final solutions to these mysteries have not been written. When man

can no longer contemplate the unknown—when all that is now unknown will become known—then man will have advanced to a different level of comprehension and development. Until that state comes, much that is still a mystery will remain a mystery. When we see clearly the solution to all of these, we will have advanced to a point where possibly other mysteries will take the place of those which we now solve. And so man will continue in his growth in solving one mystery after another until the mystery of God itself becomes comprehensible and man is actually absorbed as a part thereof.

—A

God of Our Hearts

At a Forum of the Booker T. Washington Chapter of A.M.O.R.C. in New York City, the following questions were raised: "Why do Rosicrucians pray to the 'God of our hearts' instead of to the 'God of our souls'? As Rosicrucians, is it right of us to *fear* God? Since we know that He is love, it would seem that rather we should love Him." The Secretary of the above named chapter, addressing this Forum, writes: "I am sure that some discussion of these questions in the *Rosicrucian Forum* would bring a great deal of Light to our inquiring members."

God is inexplicable. According to some of the ancients, it was also believed that any name for Him would likewise be ineffable. Individuals and schools of philosophy may attempt an explanation of God but such is a mere presumption that the human mind is capable of perceiving and comprehending the ultimate absolute. Since each hour of the day each man is gaining new experiences and there is a continual discovering of physical laws in science laboratories, it is evident that we are but learning the *effects* of the great primary cause. The cause itself remains unknown in its entirety. Of course, each phenomenon, natural or spiritual, is an aspect of God, since the power of God is ubiquitous. But, for analogy, to feel the bark of a tree or just its leaves or roots does not mean knowing the whole tree. To attempt to define the tree by just one of its several manifestations would, obviously, be improper.

It is mystically more proper to say that one has *experienced* God rather than that he

knows Him. True mysticism implies pantheism, that is, the conception that the mind of God exists in all things. In the lower order of its expression this mind of God manifests as natural law. In the higher order, the mind of God is self-consciousness or—as we say in regard to man—*soul*. Therefore, we are, when conscious, continually experiencing God in His multi-manifestations. We cannot say we know Him, for that implies, as stated, that we have realized the entirety of His nature, which no human has ever experienced.

It is, therefore, apparent that a specific, all-inclusive definition of the nature of God, whether it be amorphous or as a form of some kind, is specious. To insist that other humans accept such an interpretation would be limiting their consciousness and experience of God to the expressions of the consciousness of another. Though no man can know God, each human can experience Him in accordance with the evolvement of his own soul-personality. As one evolves, he is able to ascend in consciousness so that his experience of the Divine is more expansive. The higher one ascends, for analogy, in a building, whether by stairway or elevator, the greater becomes his perspective of the whole city as he looks out of the window. A fixed concept of God would compel all men to confine their spiritual conception to one level of consciousness, whether they were personally above that level or not.

God, as a spiritual ideal, always transcends in content all that man is. No matter how intelligent and efficacious we are personally, we are always cognizant of our limitations and of our dependence upon powers and forces beyond us. These powers that transcend us we attribute to God. It is the recognition, on our part, of this supremacy which aids in the establishment of the spirit of reverence for the Divine. As we climb upward, God climbs in our conception of Him as well; that is, His majesty becomes more exalted to us. The man, who would be obliged to accept a definition of God beneath his own level of consciousness, could not respect such a deity. The definition would depict that deity as being inferior to his own powers and that would contradict his immanent experience that God transcends what man is and what man thinks.

It is for this reason that the Rosicrucian refers to the "God of our hearts." The expression means the God that is comprehensible to your consciousness, that is, the intimate experience that inspires within you love and reverence for the Divine. A God that is foreign to your understanding, that to your reason is beneath the status of the Divine in what is attributed to Him, cannot be your God. Men are united in that they can all experience the expressions of God. They deviate in the content of their experience of God, both in its profundity and extent. No two men experience the Divine alike, because no two soul-personalities, with their integrated levels of consciousness, are identical. If you speak to me of the God of my heart, that I can understand: it means the indwelling spiritual experience which I have and which I attribute to the Divine Intelligence penetrating my being.

Perhaps it would be more technically correct, if the phrase "God of my consciousness" were used, because God to us is a sensation, a realization of self uniting with the Cosmic mind. Without consciousness, God would not be a reality to us. For centuries, however, the heart was identified as the seat of the emotions and sentiments. Of course, after many years, as the result of the advancement of the physical sciences, we have come to learn that the heart is not the center of our sentient being. Further, the heart is not identified with the psychic centers through which pass the higher vibrations of the psychic or Cosmic realm. However, as a matter of custom, we still refer to the heart as a center of emotional and spiritual feeling. We say, for example, that someone displays a good heart because of his kind acts, or that his was a heartfelt gesture. Since the word *consciousness* has become so commonly associated with man's organic behavior and his empirical or sense perceptions, it is best that the phrase be continued as it is, for it represents the spiritual experience of God.

Reference to the *fear* of God is of pre-Christian theological origin. It dates back far into antiquity. The expression, "a God-fearing man," is frequently synonymous with "a devout man." The first realization of God, as we find from a study of liturgies and practices of primitive religions, was fear-inspired. The tremendous phenomena, which were uncontrolled by man and which terri-

fied him, were apotheosized, that is, were identified with imaginary beings who lived and deported themselves not unlike humans. The heavens, to the primitive mind, were peopled with beings who exercised a tremendous influence over earth and its mortals. That which is vast and powerful precipitates a sense of helplessness and fear within man, by contrast. It was expected that these mighty gods would demand homage from man, just as he would be obliged to bow before a powerful mortal warrior-king. Such conception of a Divine being did not inspire *love* for God but rather a fear of Him. It was believed that God was not a compassionate being who might enlighten man and guide him aright, but rather God was considered to be jealous of man's affection, and demanding his obedience. If this was not forthcoming, retribution for the transgressor would result. The God-fearing man was one that groveled before what he conceived to be the presence of God, awe-inspired by His might and power. The God-fearing man showed a submission and servility, since these attributes of mind were considered the proper expression of reverence.

Rosicrucians and other spiritually evolved persons have a love for the Divine mind. To them the Supreme Being is a constructive, intelligent force in which they can participate to find supreme happiness and peace profound. The love of God to the mystic is the most exalted of all human feelings, the most satisfying. It is not imposed upon him as a duty nor is it enforced. It is *sought* as the most magnificent experience of which man is capable. When we suffer in living, it is not the imposition of the act or will of a Divine mind, from the mystic's point of view. The Cosmic never punishes mortals. Pain and suffering are the result of personal failure to properly harmonize ourselves with the Divine. We learn through suffering, but we are our own teachers. There is naught in the Divine to fear. The power of the infinite, we repeat, is constructive. When we oppose it, we become the cause of what occurs to us. We must fear our own ignorance but love the majesty and harmony of the absolute, the all-pervading Cosmic mind which is the "God of our hearts."—X

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REMEMBER THE CONVENTION
July 6 to 9, 1947



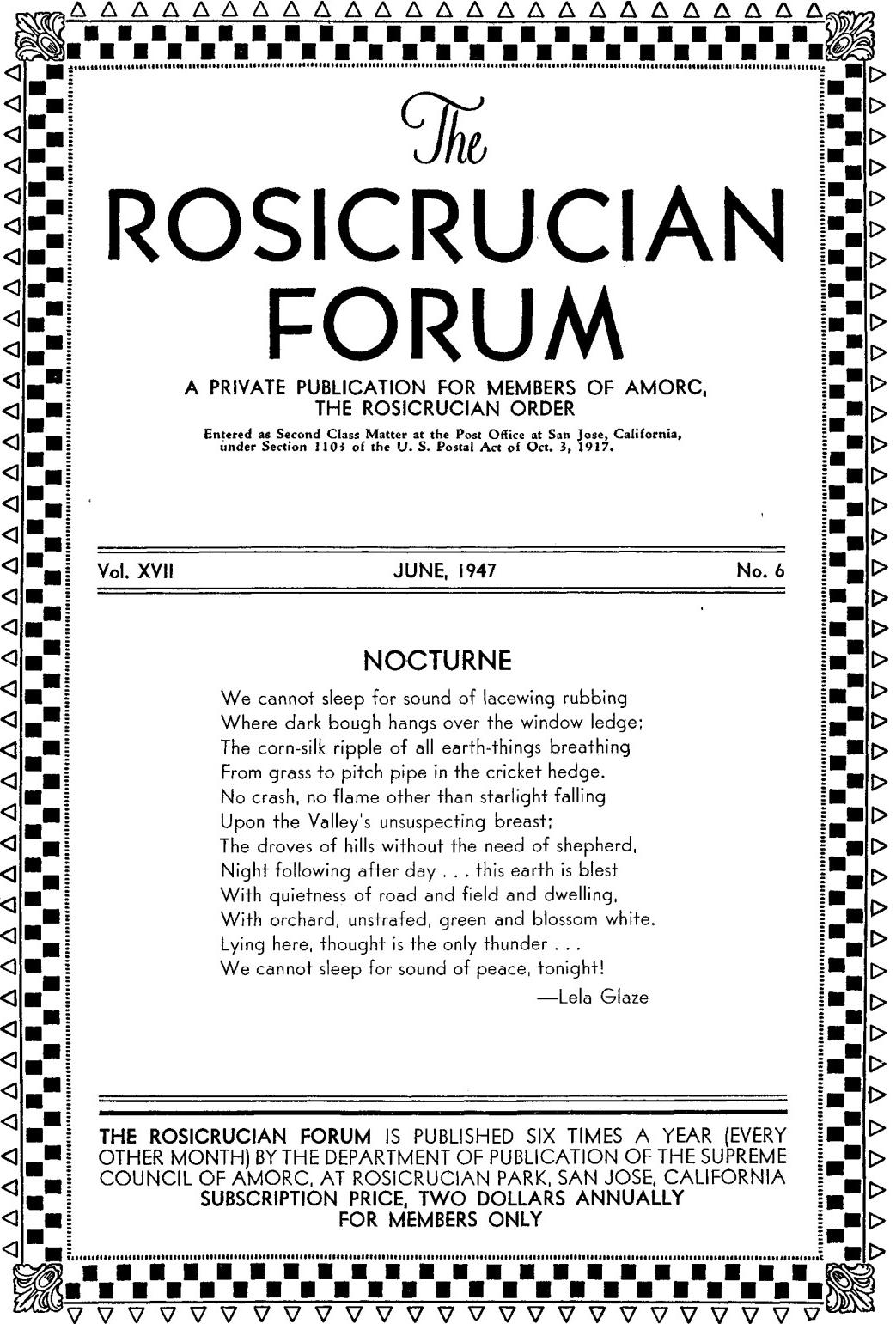
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Vol. XVII

JUNE, 1947

No. 6

NOCTURNE

We cannot sleep for sound of lacewing rubbing
Where dark bough hangs over the window ledge;
The corn-silk ripple of all earth-things breathing
From grass to pitch pipe in the cricket hedge.
No crash, no flame other than starlight falling
Upon the Valley's unsuspecting breast;
The droves of hills without the need of shepherd,
Night following after day . . . this earth is blest
With quietness of road and field and dwelling,
With orchard, unstrafed, green and blossom white.
Lying here, thought is the only thunder . . .
We cannot sleep for sound of peace, tonight!

—Lela Glaze

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FOR MEMBERS ONLY

Greetings!



Dear Fratres and Sorores:

The most conspicuous indication of a civilized people is not their technological developments but their concern for those among them who are *helpless*. Technological achievements in industry, transportation and communication, for example, are but means to an end. They do not necessarily represent the refinement of the primitive urges of the individual. Radar, for example, can be used to guide ships safely past shoals. It can also be used to guide an armada of bombers to annihilate a city in which there are thousands of helpless women and children. Therefore, the values which we place upon life, the reasons we have for furthering it, determine whether or not we are truly civilized.

Civilization, in fact, is both a conquest of the rude elements of our physical environment and a conquest of the lower aspects of our own natures. Most certainly, we would not consider a chimpanzee civilized merely because he wore a dinner jacket and could drive an automobile, if he still retained all the characteristics of his primitive self.

If the mass personality of a people has not advanced, if there is no moral discipline of the animal urges, then we have, at the best, but the veneer of civilization. A tell-tale sign of the advancement of civilization is the spirit of humanitarianism. This is indicated in what, in the broadest sense, may be called *impersonal* service to others. Psychologically, of course, there is no truly impersonal act. Everything we do is because of the satisfaction which it affords us. However, if the pleasure is found in compliance with what we term our *conscience* or the noble sentiments, it is then popularly considered an impersonal interest.

When a society, motivated by the above reason, seeks to alleviate human suffering, by providing hospitalization for those that cannot afford it and simple comforts for aged indigents, its civilization is then progressive.

Unfortunately, the average citizen gives only token support to these measures. He may vote for a bill providing that a portion

of the taxes he pays be appropriated for the maintenance of almshouses for the aged, but beyond that, his interest ceases. He is content that his representatives, those who hold office as public servants, city, county and state officials, concern themselves with the details; from the standpoint of administration, that is proper. On the other hand, each servant, public or private, must be supervised. If the average citizen with humanitarian ideals could investigate the care given to public charges by those whom his taxes pay to do so, he would probably be quite indignant at the neglect and the unintelligent administration he would often discover.

Though in some instances there may be actually a paucity of basic requirements in the state almshouses, such as food and health needs, most of the times the neglect is in *kindness*. We cannot, of course, expect employees in such institutions to have a personal interest in their charges. Psychologically, however, the administration of the inmates is such as to frequently embarrass and humiliate these sensitive unfortunate persons.

Poverty, as we have often been told, is not a crime. At most one can only be guilty of contributing to his own indigent state by the folly of his youth. Anyone can fall a victim to the social disease of being economically destitute. An intelligent healthy person does not show disdain, for example, toward the victims of cancer and tuberculosis. He knows that only a combination of circumstances, for which he may not take the whole credit, prevents him from likewise being a victim of such a malady. In the case of the ill, concern for the emotions of the afflicted is shown in every advanced therapeutic institution. Pleasant environment is provided and everything possible is done to free the mind of the patient from distress. The attendants are obliged to do simple little acts, perhaps as routine, but which, objectively at least, amount to a display of personal attention.

In many of the county almshouses throughout the nation the psychological ef-

fect of the physical arrangement and routine of the institution, upon the inmates, is *not* taken into consideration. There is an obvious lack of concern for the basic elements of the human personality. There is often a disregard for needed privacy, modesty, and the preservation of individuality. No matter how much one may have to eat or how comfortable and clean his bed, if he is herded about like an animal and denied a reasonable expression of self-interest, he is going to be unhappy. The fact remains that many of the institutions for the sake of administrative efficiency so regiment the unfortunates who must live in them that their pride and self-respect is dealt a severe blow—consequently they remain continually depressed.

Many of these institutions compel all who dwell in them to live in large dormitories having from fifteen to fifty beds, arranged in army barracks style. Though it is necessary to have a degree of uniformity in the furniture and fixtures, there is throughout a barren and cold atmosphere that suggests confinement in a penal institution. The aged persons are not even permitted to surround their beds with intimate things—such trifles as they have to remind them of happier years. They are obliged to eat in mass formation and to take their recreation in a similar manner.

Only recently has one of our fratres campaigned for the need of altering the fundamental arrangement of such institutions. He has submitted plans which, with slight additional cost, would make these institutions for the aged truly representative of the humanitarian spirit of what professes to be a civilized age.

As much as conditions will permit, the self-respect of many of these aged persons, who are intelligent and perhaps once were accomplished in some art or trade, should be preserved. This is being accomplished in many of the private institutions which are maintained by fraternal orders. Carpentry and metal shops, sewing rooms, a laboratory, and a studio, can be added without much cost—in these, elements of talent may be expressed. It is not expected that the results of the handiwork will be of importance from an economic point of view, but it allows an expression of self—provides mental and spiritual, as well as physical,

living. These people come to feel, by such means, that they are participating in the world rather than that they are being isolated from it. It keeps alive pride of accomplishment and the joy of creating and doing. If it were known to them that the products of their small labors were being sold and that the revenue received was being utilized toward meeting operational expenses, it would help mitigate the humiliation to which they are subjected by their circumstances.

A real civilization is one that uses its strength to aid the weak—by so doing it displays moral as well as technological strength.

Fraternally,

RALPH M. LEWIS,
Imperator

What Is Atheism?

Considerable discussion and interest in the subject of atheism has been aroused here in the western part of the United States because of the demand of an individual, living in the San Francisco Bay area, for free radio time, so that he might express his opinion on atheism, over the air. His argument was that if religious groups are given free time on radio stations for the expression of their beliefs, then he as an exponent of atheism should also be given free time on the air.

Due to the publicity received, particularly in this area, many questions have reached us concerning the subject of atheism, and some of these will be answered in this discussion of the topic.

I do not believe that there are very many people who would disagree with this man's right to express his opinion; that is, it is a human right to hold any belief that we may see fit, and if free radio time is given to various individuals and organizations to express their religious beliefs publicly, there is fundamentally no reason why an individual should not be permitted to express his disbeliefs. Nevertheless, the radio station which finally granted this man a half-hour to speak on the subject of atheism received a tremendous amount of mail. I do not have an exact analysis of this mail, but from the newspaper accounts it appeared that there were many broad-minded people who

agreed with the man's right to speak, even though they did not agree with what he said. On the other hand, violent opposition and many reasons were advanced as to why atheism should not be publicly discussed by means of the radio.

The matter is still pending. The radio station is disposed not to grant this man more time for the simple reason that it does not wish to put itself in the position of having the station used for such controversial matters. On the other hand, the gentleman interested in atheism is pressing his right to further air his views.

The newspaper and radio publicity brought more attention to the subject than it really deserved. Fundamentally, what man believes is primarily a matter of his own business. Oddly enough, when an individual, in relation to the society of which he is a part, has a radical belief, he frequently tries to impress others that his belief is quite original and unique. Atheism is neither new, original, nor unique. It may have gone under different terminology, but it is nothing new for man to disbelieve in God.

Fundamentally, any thought or group of thoughts from a metaphysical nature lead to the problem of God, because the search for a Supreme reality is closely related with the subject of God. If, as idealists believe, a final and fundamental reality underlies all manifestation, it is only reasonable to assume that that reality is God, or is of God. There is one rather amusing observation we can make at this point before further examining a terminology. Can you imagine a small parasitic animal, the kind that lives on other animals, this one living, shall we say, on an elephant, and arguing that an elephant does not exist; or imagine a flea on a dog arguing that a dog does not exist? In other words, their immediate environment would be so large in proportion to their own being and comprehension that it would fail to register in their consciousness. Obviously, it would make no difference to the elephant if the parasite living on its skin did not believe in the elephant's existence. Surely if there is a God that has any of the traits we usually ascribe to Him, of consciousness and being, He could not be very seriously interested in those who question His existence. Probably it would be purely a viewpoint of unconcern.

To return to terminology, there are a few common terms that somewhat summarize man's belief. Theism is the statement or theory that there is a God. In other words, theism affirms a God—atheism denies a God. Agnosticism says that we cannot know whether there is a God. All three theories are related to various philosophies or religions, but the bulk of the population of the world, normally or otherwise, hold to a theistic belief.

The interpretation of a God leads to many other divisions. Every religion, and in fact, every individual who might affirm a belief in God would have a different explanation of the nature of God. The atheist simply denies that a God exists, and in so doing he falls into the arguments of the materialist because he is usually completely objective in his thinking. It would of course be very difficult for an individual who denies the nature of God to conceive of a spiritual value.

The man referred to in the early part of this article—however, I did not personally hear his thesis on atheism—tried to point out the reason he knew there was no God was that God has never been made manifest in a physical way, that the evil in the world would be stopped if there was an infinite God, and other typical arguments were presented. The fundamental argument is of a materialistic nature, as stated before; that is, since God has not manifested to our physical senses we cannot believe that there is such a being. This is the basis of the old idea that "seeing is believing." Fundamentally, I lost interest in this man's presentation when he advanced this old conception. We have never seen air but we are quite confident of its existence; we have never seen thoughts but it would be hard to convince us that they do not exist in consciousness; we have never seen consciousness itself but arguments of mechanistic psychologists have never convinced us that we are not conscious.

Beyond these simple illustrations there are others of more significance. We have never seen love, devotion, and loyalty, but we have seen their expressions. We know of the emotionally existent quality in a person when such traits are expressed in life and action. When we start to analyze carefully, we find that there are few things which are

a part of our everyday thinking and existence, including life itself, that we have ever seen, felt, heard, smelled, or tasted. Therefore, the argument in favor of atheism that God is not perceptive through the physical senses is a ridiculous and childish one. God transcends or supersedes all physical expression, manifestation, or perception. What may be His final nature and His relationship to man is not completely understood, and it is still the purpose of serious thinking men and women, in the fields of religion, philosophy, science, or the arts, to try to understand and interpret this phenomenon, for other men.

—A

The 108-Year Cycle

A frater in New England, addressing our Forum, says, "Since the A.M.O.R.C. is only active for 108 years in this cycle, why must so much be done to give prominence to the Supreme and Grand Lodges at San Jose? What will become of the buildings and property when the 108 years is past? What is the date of the beginning of the cycle; that is, how old is the A.M.O.R.C. in this cycle?"

Before answering the frater's questions, we must assume that most of our Forum members are not acquainted with the 108-year cycle and we will, therefore, tell something about it. The 108-year cycle, as Dr. H. Spencer Lewis has told us in his book, *Rosicrucian Questions and Answers, with Complete History of the Rosicrucian Order*, is a mysterious and puzzling law. The exact origin of the law is lost in the Order's remote traditional history. The effect of the law accounts, however, for the numerous breaks in the Order's activities which historians have recorded. Some of these historians, not being in the Order or even casually acquainted with the 108-year cycle, have actually recorded the Order as coming into existence in a country when, in fact, it was but having its *rebirth* according to this cycle.

It appears from arcane records that the law of the cycle was in effect before the Christian era. The number, 108, has long had an occult significance. In addition, however, it was used in a regulation which compelled branch jurisdictions of the Rosi-

crucian Order to enter periods of *activity* and then of *inactivity*, which conformed to this cycle of years. Just why this was done has not been disclosed in writing nor by word of mouth. A careful study of its effects upon the Order gives rise to a *theory* as to the reason, which we shall relate here.

The original requirement seems to have been, and is now a tradition, that each branch jurisdiction of the Order first select a certain year as the anniversary of its foundation. Next, from that year onward, the Order in that jurisdiction would operate in accordance with the periodicity of cycles. The complete cycle from the *birth* to the *rebirth* of a jurisdiction is 216 years: of this, 108 years are a period of outer activity; and the remaining 108 years, a period of silence and dormancy. From its inception, then, a branch jurisdiction would ascend to a peak of activity and development during 108 years, then it would enter a state of *apparent* dormancy for a like number of years. It is this dormancy which historians misconstrue as a complete termination of the Order's activities or, in fact, as its dissolution in a country during a certain era. When, suddenly, 108 years later, the Order would become publicly active, contemporary non-member historians would record it as having *first* come into existence in that particular country.

It is amusing to look back through old histories or encyclopedias and note that different historians have recorded the Order as first coming into existence in their respective countries when at that time in each it was really only entering its active cycle again. This accounts for the erroneous reference to the effect that the Rosicrucian Order had its origin in Germany about the year 1610, when, in fact, the Order was then due for *rebirth*. It issued the famous pamphlet, the *Fama*, which means fame. This proclaimed the opening of the tomb of Christian Rosenkreuz. This opening of the tomb alluded to the revealing of the purposes of the Order, the bringing of its activities into the *Light* again. Christian Rosenkreuz was the *symbolic* name for the master or officer who was to direct the Order during its formative years of rebirth in Germany. It so happened that the development of the art of printing and the issuance of the *Fama* were coeval. Printing gave the literature much

wider circulation than it would otherwise have enjoyed. The unusual statements in the pamphlet during that critical religious period caused considerable excitement and speculation. Historians not versed in esotericism considered the literature as the proclamation of *a new order*. Still others thought that it was a "great hoax" perpetrated by Valentin Andrea, a writer of the period, falsely believing him to be the author of the series of pamphlets of which the *Fama Fraternitatis Rosae Crucis* was the first.

The cycle of 108 years seemed to parallel in purpose *the human cycle* of incarnation from birth to rebirth, except that the number of years is different. The regulation was conformed to in countries throughout Europe where the Order existed. The Rosicrucian Order first came to America in the year 1694 under the leadership of Meister Johann Kelpius. It was established in Pennsylvania where the remains of its early buildings may be visited. Photographs of these have been published by the A.M.O.R.C. in the *Rosicrucian Digest* and have appeared in many newspapers in this country and elsewhere. The Order in America ceased to function outwardly and its members were dispersed about the year 1801 or 108 years later. For the other half of the cycle it remained publicly dormant, or until 1909. In that year Dr. H. Spencer Lewis was initiated into the Order in France and received his authority to rejuvenate the Order or bring about its rebirth in America. Thus, 108 years later, the Order began its new and *second* cycle of activity in America. It was not until 1915, however, that the first proclamation of the Supreme Grand Lodge for America was made. In the years between 1909 and 1915, all of the groundwork had to be laid by the late Imperator. Officially, this jurisdiction has established the date of its rebirth as 1915. According to this, then, the period of activity of the A.M.O.R.C. in this jurisdiction would seem to terminate in the year 2023 or seventy-six years from now.

The cycle of activity, however, for this jurisdiction has been *altered* by unanticipated circumstances which will lengthen it considerably. If the Order had been limited strictly to North America, it would then enter its *silent* period in the year 2023. The factor which alters this period is the *exten-*

sion of the jurisdiction of the A.M.O.R.C. in America. The circumstances in North America, the greater freedom in comparision to many other lands, and the economic advantages made this jurisdiction one of the strongest in the history of the Order in accomplishment and in resources. It soon became apparent that, if the Order were to be reborn or to continue its active cycle in other lands, those jurisdictions would have to become affiliated with or become an integral part of the American jurisdiction. The jurisdiction of the A.M.O.R.C. was, consequently, increased to include all the countries of Central and South America and their territories and dependencies in the year 1934.

This extension was by authority and proclamation issued during the 1934 International Convention and Congress of the Rose-Croix in Europe and affiliated bodies, held in Brussels, Belgium. The manifesto containing this authority is reproduced in the above mentioned history of the A.M.O.R.C., available to members and to be seen in most public libraries of America and Europe. The *original manifesto* is on display at all International Rosicrucian Conventions held in San Jose. Therefore, the active cycle of the Central and South American jurisdictions began as recently as 1934, and it is identified with the Supreme and Grand Lodges of the A.M.O.R.C. in the United States. Further, branches of the Order in other lands have come to associate themselves with the American jurisdiction and that act constitutes a rebirth of their activities. Since the Order in these lands is now dependent upon America, the active cycle of the American jurisdiction must continue at least 108 years from the time of their affiliation. It can be seen from these facts that our period of activity has a strong probability of far exceeding the year 2023.

It must be understood that the 108-year cycle of *inactivity* does not mean a dissolution of the Order in a respective country. The inactivity referred only to the discontinuance of public functions, lodge and chapter activities, public assemblies, and prominent buildings designated as property of the Order. The Order's activities were actually continued, but not in an organized manner. They became *decentralized* and definitely concealed.

Members maintained their membership, but rarely identified themselves as Rosicrucians. They studied in their home sanctums and never assembled as lodges or chapters. There was no current literature or places extant that would provide casual inquirers with information, nor were there what are generally known as active Rosicrucian temples or meeting places. From all *outward* appearances, the Order, during that phase of the cycle, no longer existed.

Now, why such a cycle? Originally, by the necessity of circumstances, the jurisdictions of the Order were small. They were usually limited to the boundaries of a single country. The officers of such jurisdictions were, consequently, nationals; that is, citizens of the respective country in which the Order was located. All contact was with members in the country of the jurisdiction. The officers of the Order would be influenced mainly by the political ideologies, customs, and fortunes of the country in which they lived. This continual limitation would have a tendency to *mold* the politics and functions of the Order to conform to the customs of the country in which the jurisdiction was located. Strong relatively local political and religious policies would infiltrate into the teachings of the Order—which they should not. Often this caused some of the officers to lack the broad *international* or universal conception of affairs which they should have had. You know, from your own study of history, that many originally liberal institutions have gradually become compressed and even illiberal in time by the continuous pressure of certain social and political circumstances.

The only way to correct such a situation is to bring about a surcease of the dominating influence and this was accomplished by the Order's going into its cycle of silence or semiretirement. Then there was no longer any organized body upon which pressure could be exerted. The accretion of political and religious concepts would wither and fall away, exposing again the original purpose of the Order which remained pristine in the consciousness of each member studying in his own sanctum. When the cycle of 108 years of activity began again, the Order would emerge, inspired and motivated only by its traditional purpose and uncorrupted

by contemporary temporal influence. In this way the Order has been prevented from degenerating into a political or pseudo-religious movement. It has kept free of involvement in extraneous activities.

Will the A.M.O.R.C. of this jurisdiction, which must exceed the 108 years of activity because of the aforesaid commitments, be ensnared in worldly affairs? In other words will we, by not conforming to the exact 108 years, be subject to the very condition which the cycle was intended to prevent? We are confident that we shall not be affected, because our circumstances are quite different. Our jurisdiction is not limited to one nation; in fact, not even to one continent. We are in daily touch with members and lodges of the Order in every part of the world. Though each lodge and each member and officer thereof is obliged to respect the laws of the country in which the lodge is located, they must have, because of today's circumstances, an international outlook. We, here, read letters daily in our various departments not only in English but also in Spanish, French, Portuguese, German, Dutch, and so on, and we feel that we know something about the problems of these people. We are growing *world conscious*, perhaps more so than any other group of people. We cannot afford to be partial in our views. We today are endeavoring to serve humanity with our principles and teachings wherever it can be reached and thus our contacts must be and are *liberal*. Slowly we try, and are succeeding, to adapt our teachings to the conditions and minds of people in every land.

We discuss current events and world topics in the *Rosicrucian Digest*, the monthly publication of the Order. I have often discussed events in that periodical from a political point of view, that is, endeavoring to show the impact that certain changes will have upon countries and peoples and humanity in general. However, these articles are intended to be realistic and to impart knowledge. They are not for the purpose of currying political favor or for the purpose of seeking political office. Nor do we intend to endorse or to criticize unjustly any political system. A.M.O.R.C. has no allegiance to any political system or party, principally because our members throughout the world are perhaps affiliated with all of them. For

the Order officially to take sides would be an injustice to many members as well as inconsistent with our traditions and ideals.

What will happen to the Order's physical and real property in the event it does enter a cycle of silence? Since the property is not the property of any individual or a group of officers, but is held by the Board of Directors for the purposes of the Order as expressed in its Constitution, the Board, in such an eventuality, would, after petitioning a court of law for permission, arrange for the liquidation of the property. The proceeds would be held in trust in a reputable financial institution, approved by the court, for the Order's eventual rebirth. A stipulation as to how such funds should be used would be one of the legal requirements of the trust. Again, it might be decided, as an alternate plan, that for ninety-nine years the buildings and property be leased to a community for *public educational purposes*, the property at the end of that time to revert to the Order for its own objectives.

Since this problem is at least a century or more away, let us concern ourselves with the need now of *expanding A.M.O.R.C.* and its cause.—X

Is the Psychic Self Dual?

This is a subject which is of interest to many Rosicrucians. Discussion of it in the monographs has not wholly dispensed with the need of expatiating upon it elsewhere. This need for elaboration is indicated by the following questions submitted to this Forum by frates and sorores alike. A frater says, "I was not completely taken by surprise when I read in my monograph that the soul was imperfect, because, having pondered often on this subject, I always reached this conclusion through the light of reason. . . . My understanding is that the expressions we find in the monographs, viz., 'inner self,' 'psychic self,' 'psychic body,' and 'soul-personality' are only different names for the same thing." The frater further states: "If the soul-personality is considered as an attribute of the soul which needs to be perfected, then it seems obvious that the soul is imperfect, because otherwise all its attributes would have to be perfect."

A Canadian soror asks the question: "If the psychic body is dual, is God or the Su-

preme Being also dual?" She then ventures the opinion of another soror that "possibly God also is dual and we are the negative part of the Supreme Being."

The monographs which deal with the subject of the duality of the psychic self do make it emphatically plain that the soul in its essence is *not* dual. The following is a direct quotation: "But all these experiences only show us that we have within both sides, the pure Soul with its divine knowledge and power, the psychic self with its good and bad tendencies, and we can at any time give in to temptations or lift ourselves up by avoiding them." As the monographs explain, ordinarily it has been our conception that the psychic self, as the direct agent of the soul, is completely infused with the soul's positive constructive quality. We shall go on to show later that the psychic self is not really an attribute of the soul, but a manifestation of it. To refer to the psychic self as dual immediately implies that it has a negative aspect. In fact, the above quotation from the monograph refers to the "good and bad tendencies" of the psychic self. The member is often confused because, since ordinarily the psychic self is identified with the soul and this implies that it is positive and creative, he does not understand how it can then give rise to something which is of an entirely contrary nature, that is, how it can have negative tendencies. I believe that this mystical doctrine can be made more comprehensible if we start our explanation at the very beginning. We shall try to qualify terms as we go along; that is, endeavor to define psychic self, personality, and so forth.

The Cosmic is but another name for the *universal soul*. This soul has the qualities of mind such as *will* and *intelligence*. Its activities consist of thought and of consciousness. Further, this activity permeates all. Obviously, since it is the *first cause*, everything must be of it. This mind activity manifests in the orderly expression which we term *law*. The primary manifestation of its law is an all-pervading creative force. This creative force is the most active agent of the Cosmic. We call it *Nous*. *Nous* is binary in its nature, that is, it possesses both a *positive* and a *negative* polarity. The distinction between its positive vibrations and its negative ones is principally the distinction between infinity and finiteness.

The positive polarity of Nous accounts for the unlimited manifestations of the Cosmic; the negative creates the finite and earthly manifestations. Nous, we repeat, is a harmonious unity of both positive and negative polarities. It creates from its own nature some conditions which are more positive than negative and others which are more negative than positive. Think of Nous—and this we merely offer as a homely analogy—as being a ball of energy, rapidly vibrating or pulsating. Its nucleus is positive because it is the most active, and its outer surface is more negative because it is less intense in its force. This ball of energy creates from itself. If whatever it has created approaches the positive nature of Nous, it is then predominantly positive. If another creation is more of the negative nature of Nous, then that creation is predominantly negative.

Throughout all existence, then, are manifestations of Nous which partake of its nature and each, in turn, is possessed of the dual polarity of Nous but is, as we have stated, either more negative or more positive than some other manifestations. In our immediate universe, speaking astronomically, the *sun* is the most positive entity. It radiates the predominantly positive polarity of Nous. The earth and the other planets, likewise being creations of Nous, the universal creative force, are by contrast to the sun, negative. Nothing, of course, is completely positive—and this we wish to emphasize—or negative, but only displays one polarity more than another. And so we have Nous radiations in our universe as positive vibrations coming to us through the sun and the negative vibrations from the substances or elements of which the earth consists. The positive radiations of Nous, we repeat, are more infinite in their potentialities; that is, they are far less limited in their manifestations than the vibrations of the earth. The positive vibrations of Nous carry with them the Cosmic mind and the universal soul of which we have already spoken.

The negative polarity of Nous is also dual; it is, in fact, both negative and positive, yet it is more definitely of the former. This negative force we call *spirit*. Its particles manifest to us as electrons and these, in turn, as we are instructed in our monographs, combine into atoms, according to

certain laws and phenomena, and these atoms combine into those masses we know as molecules, as explained in our Rosicrucian physics. These compose our whole physical universe of substance or matter.

When the positive polarity of Nous infuses and combines with negative matter, we have animate or living matter. Spirit or the negative vibrations of Nous give matter its substance and form. The positive vibrations cause matter to have certain unique manifestations as well. They produce, as we have seen, the vital life force, the qualities of life and, as well, *consciousness*, which is an attribute of life. And so it is the positive polarity of Nous which gives man, for example, that attribute which is of the whole Cosmic mind, namely, consciousness—a state of awareness and response to existence.

The positive vibrations of Nous make us conscious beings. They enter into our being with the air which we breath. When we take our first independent breath at birth, we are told in our Rosicrucian ontology, we become “living souls.” We mean by this that we are possessed, then, of the universal soul consciousness which we have identified with the Cosmic.

What then is the *personal* soul of man? Our answer is, it is the universal Cosmic soul pulsating in every vitalized cell of our being. Our soul is not different from the universal soul. It is a flow from the same source. We cannot be alive and not have a soul. The vital life force and soul, as we have shown, are related. They are of the positive polarity of Nous. Life manifests only when the positive polarity of Nous combines with the negative vibrations of matter in accordance with the law of the triangle. Does every living thing, therefore, have soul? The answer, of course, must be “yes.” The less developed the organism, the less able it is to become self-conscious, to be aware of its positive nature; and therefore the less expressed is its soul. Note that we say *less expressed*, but not as being without, or having a different soul. The sunlight coming through a knothole and the rays coming through a wide-open door are the same in essence. The wide-open door allows a greater manifestation of the sunlight.

By the same reasoning, the soul force in each human is of the same essence, quality and perfection, as the universal soul of

which it is a part. The soul of man is never altered in its quality by the organism through which it manifests. Again, let us use the analogy of a water system. The larger the diameter of a pipe, the greater the flow of water emitting from it. Most certainly, we could not take the position that the size of the pipe had, in any way, altered the substance or quality of the water flowing through it. However, the appearance of the water, the form it assumes, its volume and pressure *are* determined by the size of the pipe. We can say, therefore, that the pipe causes the water to assume a body, that is, certain outer characteristics. The pipe, we may even further add, causes the water to have a kind of personality. The changing of the circulation system, the diameter of the pipe, changes the personality of the flow of the water. When you open a faucet wider, you increase the flow of the water. Its form changes. There is a greater volume pouring forth. Conversely, if you slowly close the faucet, the stream of water becomes smaller. Neither of these acts has actually changed the real chemical content of the water.

To the extent that we become conscious of the Cosmic within us (the universal soul) do we manifest personality. From the psychological point of view, personality has been said to be the sum total of our mental and moral discipline and of our ideals. Personality, from the mystical point of view, is the objective manifestation of your physical and mental responses to the soul force within you. To the extent that you open your consciousness to the soul force within, like opening the faucet, to that extent do you objectively conform to its Cosmic impulses. This conformity to the soul within is your personality. Personality, then, is that image, that reflection of the soul of which you are capable at any given moment.

How is the psychic self related to soul and to personality? The psychic self is, in reality, your soul-personality. It is synonymous with it. Your psychic self is that part of your being which represents your consciousness of the Cosmic within you. To better understand this, we say that your objective self is your body, your physical appearance, and your habits; the psychic self is that body of conduct and that ego, which depicts your realization of soul. It

is not just your idea of soul that is personality, but your expression of it. Just as the stream flowing through the pipe is the extent of the pipe's manifestation of the flow of water within it, so, too, your personality is the extent of your being able to manifest the soul within you.

If the psychic self (the personality) were a full reflection of the soul within us, we would then, at all times, be *one* with the Cosmic. We would always be acting and thinking in full conformity with Cosmic law. Such, of course, is the ideal. It is that for which we strive. It is what we mean when we say we are *evolving* the soul-personality. We are, in other words, trying to raise our consciousness of the soul to a state of perfection so that there is a fullness of the soul manifesting through us. We are trying to put aside all that in our being which may obstruct this end.

The two sides of our dual being are constantly striving for domination and are, in a sense, in conflict. There is the negative polarity, the negative side, which accounts for our physical being; and there is the positive aspect of Nous with its more infinite quality of which we have spoken. Living matter acquires, during the course of its development and evolution, certain adaptations which we call the *instincts*. These instincts are concerned only with the biological purpose of living matter, namely, to live. These instincts are an admixture of drives which we experience as desires, passions, and appetites. We are conscious of them whenever we are the least bit introspective. They constitute the *negative* aspect of our psychic body or of our soul-personality. They are necessary for physical existence but they must be subordinated. If they are not, we are likely to become beastly and coarse. The *positive* inclinations of the psychic body are those responses to the soul which we call the spiritual impulses, the ecstatic feelings that put us in attunement with all the Cosmic and inspire the virtues and noble sentiments.

Our soul-personality development fluctuates as we accede to one or the other of its polarities. If the psychic body were all positive, then it would be in perfect accord with the Cosmic. The soul would not need to further express itself in physical form.

It is difficult for man to select the shades of meaning in conveying an interpretation of the statutes of man-made law. Think how much more difficult it is to define the subtle expressions of soul-personality, psychic self, and the like.—X

Self-Deception

A case recently came to our attention which I think is worthy of consideration by this Forum. A soror was going about her duties when suddenly she heard strange and beautiful music. No one was playing a musical instrument in her home nor did the sound emanate from her radio or that of any of her neighbors. Her curiosity being fully aroused, she eventually found that the water in the teakettle on her stove was boiling. After a few seconds, when sufficient steam had been generated to lift the lid, the emanating steam produced excerpts from Beethoven's *Second Symphony*; that is, parts of the larghetto. She moved about her home, listening to the phenomenon from varying distances, and the reproduction continued with exactitude.

The soror had eventually dismissed the occurrence from her mind. Later the same day, when switching on her radio to listen to a local program, she was amazed to hear come forth the same selection from Beethoven's symphony. By this time the soror was convinced that the circumstances were not a coincidence. She concluded that, at the hour when the teakettle was emitting its "music," the radio orchestra was practicing the number in preparation for the broadcast. This was, of course, a supposition on the part of the soror. She further concluded that in some way she had psychically perceived the rehearsal music or that, by psychic means, the teakettle had been caused to produce the corresponding sound.

Are the conclusions of the soror true? We are as anxious as anyone to detect what may constitute unusual demonstrations of psychic phenomena—that is, natural law, the manifestations of which are not commonly perceived. However, we are equally ready to proscribe as psychic phenomenon that which can be explained physically and psychologically. We are of the opinion that the ex-

perience of this soror belongs to the latter category.

Auditory impressions or sounds, just as visual impressions, can cause us to conceive images which have no reality. How many times have you gazed at cloud formations and been startled by what has appeared to be a grotesque face or the form of an animal, which the clouds seemed to assume? To you, as you gazed at them, they could be nothing else. However, you were often surprised that a companion, squinting at the same cloud formation from various angles, confessed that he could not see the same image. There are likewise many rock formations in National parks and elsewhere which, with a tax of the imagination, can be said to assume images, especially human profiles. Sounds exercise this same kind of *suggestion*. They recall from memory similar sounds associated with words (or music) which have been heard.

Have you ever lain awake in a lower Pullman berth, listening to the clackety-clack-click of the wheels as they passed over the joints of the rails? Eventually the rhythm of the sound came to form auditory images, that is, word patterns, perhaps even sentences. If you were at all analytical, you would soon ascertain that the sentences, which the sound of the clattering wheels seemed to compose, were in fact some dominant idea which you had in mind. If you had been away for some time and it was imperative that you return home rapidly, you would perhaps hear the wheels repeating, "Must hurry on home; must hurry on home," as they sped over the rails.

In the case of our soror, she was undoubtedly quite familiar with Beethoven's symphony. The passages of it were well registered in her memory. The particular vibrations of the escaping steam were of a frequency and pitch which corresponded to a combination of notes in Beethoven's *Second Symphony*. Immediately, by suggestion, the whole sound of the steam from the teakettle fell into her memory pattern of the musical composition. The same sounds to another listener would have perhaps suggested some other auditory image. It would have reminded him of some idea very dominant in his mind. It might perhaps have sounded

like the familiar whistle of the early morning freight train. To another it might have sounded like the escaping air from the compressor on the job where he is employed.

I am not overlooking the fact that the soror, several hours later, heard the Beethoven symphony over her radio. This, I believe, to be merely a coincidence, that is, having no fundamental relationship to the other incident. We must avoid the primitive reasoning to which we are all subject and which assumes that all things or incidents, which have a similar appearance, are necessarily and absolutely related. If we are attuned psychically to music, as we often are, the experience does not require any physical medium for the manifestation. It is not uncommon, not only for students of mysticism but others as well, to suddenly hear a snatch of exquisite music. At times they may identify it; at other times, not—but always there is no immediate physical cause for the phenomenon. Let me make clear that such phenomenon can be brought about *psychically* in two different ways.

First, it can be what we call *telesthesia*. This is an acute or inner sensitivity by which means one's consciousness momentarily becomes attuned with the mind of another who may, for example, be deeply engrossed at the time in the actual performance of a musical selection. Thus, one might momentarily become attuned with the subjective mind of a great composer who is at the time devoting all his mental effort and intense concentration to that selection. It might also be the result of contact with a great lover of music whose whole inner self is *en rapport* with the music to which he is listening. His thoughts are perceived and are interpreted *objectively* by the recipient as the hearing of the same music which is being played.

The other explanation is that a momentary state of ecstasy and *ateness* with the harmony of the Cosmic is had. The whole being of the person is, for a few seconds, put in accord with the rhythm of the Cosmic. This magnificent accord, experienced by means of the attunement of the sympathetic nervous system to the higher and finer vibrations of the Cosmic, is then translated into grosser objective sensations. The lower objective sensations may be: visual, as colors

seen; auditory, as sounds heard; or as feelings of great joy and happiness. Identified with such sensations would be an idea which, to some extent, corresponds to them. Exquisite auditory sensations would naturally recall music which had produced similar experiences. The sensations might also be experienced as music which has not been objectively known.

We must understand that Cosmic attunement can be realized by us only when it is *objectified*. Cosmic experience which does not have some relationship to objective forms and sensations would have no existence to us. We would not know that the experience had been had. The higher must be reduced to the lower to be perceived, just as hertzian or radio waves must be reduced to audible sounds or they do not exist to us. We must be certain that we do not deceive ourselves by confusing the suggestions of objective experiences with true psychic impressions. We have been accused at times of being iconoclasts because of our rationalizing of such phenomena as this. Our only answer in defense is, let us learn how to distinguish the *true* from the false and then we can pay real homage to the former.—X

Adding to the Cosmic Mind

A frater, addressing our Forum, says: "Our monographs tell us that we can 'add to the knowledge of the Cosmic Mind.' My question is: how can this be done? Perhaps I have overlooked some important instruction in the monographs."

The frater is confused because of the fact that in certain monographs we are told that all things have their existence in the Cosmic mind; in still other monographs, we are advised to add to its knowledge. Upon first consideration, it does seem that this statement is paradoxical. In fact, it is a rather profound philosophical problem and difficult to explain. If the Cosmic mind is omniscient, all-inclusive in its knowledge, how can the finite mortal mind contribute anything to it?

If there is unity in the universe, all things must be related, no matter how different may be their expression. We know that underlying the diversity of existence—the multitudinous particulars of our world—are

the motivating laws by which they are created. In fact, these laws are the subject of our Rosicrucian studies. Since all things, then, are derived from the Cosmic, or the matrix of laws of which it consists, *all* things are *potential* in the Cosmic. Nothing is new in the universe, as King Solomon was claimed to have said. Everything is but a change, a combination and *re-combination* of that which *is*. Whatever can be, or will be, is therefore now in the Cosmic in essence, that is, insofar as the laws upon which it will depend are concerned. If reality—the things of our world—is the result of Cosmic law, and the law is in accord with the Cosmic mind, then this mind embraces the idea of all. Further, since, in the Cosmic there are no such conditions as Past and Future, everything then *is* of *Now*. In the Cosmic, appearances—the forms assumed by things—are not the real, for such are ever-changing. The *real* constitutes the laws upon which reality or forms depend.

No matter what are man's plans, no matter how revolutionary the plans may be in objective function and appearance, they are dependent upon the Cosmic laws which are and have always been in existence. Since the potentiality of the universe, and that which may come from it, is *infinite*, everything which may ever be conceived by man is now in its latent state in the Cosmic. This, then, is what is meant in our monographs by the *all-inclusive knowledge of the Cosmic*.

As to man adding to such knowledge, let us first realize that man's consciousness, his mind, is but an extension of the Cosmic mind. Even our reasoning and our objective consciousness are but manifestations of those physical laws which are of the order of the Cosmic. Finite experiences and the illusions of time, space and matter—these constitute our mortal or human knowledge. They are not real, as we have said. Only the contributing forces and energy, or the consciousness which causes them to exist to us, are real. The technique in directing these forces, in causing them to enlarge upon our human experiences, is solely an accomplishment of man. The more that we learn how to cause nature and the Cosmic to manifest to us here in this life, the more we have added—not a thing, not a substance—but a greater versatility to the Cosmic. We have actually

created outlets in the human consciousness by which the Cosmic can further express itself.

Let us use the analogy of the nine numerals. Now these nine digits may be arranged in an infinite number of combinations, as we know from the science of mathematics. Actually, however, the mathematician, in all of his combinations, has *not added another digit!* He has, however, developed a technique by his mathematical formula for the *greater expression* of the nine numerals.

As we individually study and prepare ourselves, we evolve the race, and gradually, the level of human consciousness. Consequently, each generation becomes more accomplished in the use and in the expression of Cosmic law. Each mind is subsequently more able to use the *potentiality* of the Cosmic in manifesting something here on this plane. In preparing ourselves, we have, therefore, *added* to the knowledge of the Cosmic. We have added the human technique for Cosmic expression. In a sense, we might say that, in the Cosmic scheme of things, it has always been intended that man shall do just this. It has been conceived that that would be man's contribution to the Cosmic.—X

Chance or Choice

A soror from Kansas rises and addresses our Forum. She says, "I am coming with a question. Does chance or choice determine the most important factors in our lives? It seems to me that we choose our own goals and then use chance or opportunity in every way possible to reach the goal which we desire."

First, we should determine just what we mean by chance. In the sense in which the soror uses the word, it is related to *fortune* and *circumstance*. Events occur either by our volition—that is, our *conscious direction*—or they are the result of factors over which we exercise no control. The so-called adventitious or casual happening is also very definitely the result of a series of causes, the only difference being that we are not aware of the causes and, consequently, cannot anticipate them. We are causative in our thinking and in our acting. We are continually setting into motion elements which

shape our lives or the lives of others. Comitantly, however, other persons are causative. They are doing things which eventually touch our lives by creating conditions which we must suddenly confront. The physical laws of nature are likewise creating conditions which precipitate us into circumstances.

An intelligent planning of one's life must take into consideration these factors of chance or rather the effects of *unrealized* causes. Insofar as our personal welfare is concerned, it should be primarily dependent upon those causes which we can *direct at will*. For example, we must learn a trade or be prepared for a profession to assure the probability of a definite income to meet the contingencies of earning a livelihood. We must not presume that a combination of causes will eventually provide us with an inheritance or legacy making us economically independent. Since unknown causes are not influenced by our motives and ideals, the probability that their results will favor our welfare is at the least a fifty per cent risk. Almost anything you undertake, if rationally begun, will assure you a much greater percentage of success than will chance, the reason being that in self-motivated plans you control almost all the elements involved. You establish the desired end and you select the time for its culmination; you acquire the materials or the facilities. It is true that we do not always succeed in the things which we have planned or undertaken, but the ones in which we fail are principally too complex for us. Further, they are usually the ones in which too few of the factors are in our control to begin with.

To depend upon chance or circumstance is to destroy personal initiative. It amounts to waiting for a creating of some condition or an event that will accomplish an end without personal effort on our part. If our lives were to be governed by the principle of chance, we would, in fact, be fatalists. We would be assuming that ultimately causes would result that would create an environment or circumstances which would be advantageous. We would come to eschew the effort of mental creating.

As said, the intelligent person tries to so order his life that he can reasonably mitigate the onslaught of chance upon his well-made

plans. Likewise, he must be ready to avail himself of the unpredicted circumstance. To use a homely analogy, most of us are not expert meteorologists. We do not know exactly when it will rain, but we intelligently prepare for that probability by putting a permanent roof on our houses. We do not know whether we will suffer an unexpected accident, but we try to save money for such an eventuality, or acquire health insurance for the emergency. Conversely, an intelligent businessman seeks to keep abreast of circumstances which may develop and which he may be able to convert to his profit. If he is a builder, he watches for the sale of salvaged materials that can be utilized in his construction work. If he is an investor, he reads announcements in periodicals listing new inventions and patents obtained, in which he may invest.

Mastery in life consists in being aggressive, in being at all times the *moving* force. One must ever endeavor, by his intelligence and by the powers which are his heritage as a human, to direct all the elements of life to serve his purpose. Obviously, he must not try to oppose Cosmic or natural law but to direct its manifestations into channels that will serve his proper ends. Since other humans and nature are also active, we must try to prevent their activities from opposing our purposes or ends. We should, as much as reasoning permits, endeavor to conceive the probability of detrimental conditions and prepare for them. If we do this, the impact of the unexpected upon our affairs will be softened.

There are those who take the position that preparation for the unexpected in connection with one's plans is a negative attitude. Admittedly, it is negative and most of our efforts should not be concerned with it, but the one who fails to take the negative into consideration at all is lacking in expediency. The man who suspends a fire extinguisher in his workshop, because of the chance of a fire, is intelligently preparing to meet a probability. In a sense he is assuring his *positive creative* work's not being obstructed by fire.

Very few of life's successes are the result of chance. It is because the circumstances that contribute to one's success without one's efforts are so unusual and spectacular that

they receive considerable publicity. However, many men who admit that their success has been greatly enhanced by chance will likewise acknowledge the fact that they exercised intelligence to take advantage of opportunities when they arose. A man who does not carry a camera with him is not able to photograph the exceptional incident he may chance upon. Life must be one of *choice*, but be ever prepared for *chance*.—X

Divine Mind and the Human Mind

This problem involves a series of questions that have been asked by many students and by those who have seriously considered the subjects of philosophy and metaphysics. If the human mind or the mind of man is a segment of the Divine mind, why are there so many unanswered problems in the universe? Why is it that man cannot better conceive the scheme of the Cosmic and be more aware of the working of a Divine mind?

Implied in these questions is the underlying belief that because our mind is considered to be a manifestation of the Divine or Supreme Being, why should a segment of that mind be in ignorance of many vital questions that concern life and death, as well as the purpose of the universe and the position or value of the human being in his relation to it? The question is partly answered by considering that while there is no difference in kind, insofar as various segments or manifestation of mind are concerned, there is a relative difference. This principle is somewhat illustrated by comparing the adult mind with the child mind. We consider that lack of knowledge and experience cause a child to be different from the adult. A child will make mistakes that an intelligent adult will not. A child will have a comprehension of things about him that is different from the conclusions reached by an adult. The adult knows, from his experience, that experience will also come to the child mind, and that in its growth it will come to understand what the adult also understands. At the same time, we who are adults know that as the child mind develops to understand certain things many gaps or questions will remain, just as they do in the adult mind.

Growth, the gaining of knowledge and of experience, in other words, all development constitutes a state of transition in human life. We advance toward a personal realization wherein all knowledge will be at our command, and therefore, all understanding will be available and no questions will be unanswered. However, we do not advance in one lifetime to that complete comprehension, just as the child does not advance in one hour, one day, or in one year, to complete adult comprehension. The adult has purposes, ideas, and problems beyond the comprehension of the child so that the child may feel, in fact, that he is being thwarted or his freedom interfered with in his attempt to live and understand. So the adult in not knowing the full functioning of the Divine mind feels that he too is thwarted in that there are forced into his life restrictions that are beyond his ability to grasp.

Human mind, or the adult mind particularly, insofar as the family relationship is concerned, dominates the child mind. There is the belief on the part of the adult that this is for the best interest and welfare of the child. Certainly no parent that has any civilized decency is purposely going to restrict a child merely for the pleasure of restriction. It is reasonable to think that even if we do not understand all the Cosmic laws and Divine purposes, if we work on the premise that the Cosmic laws are purposeful and the Divine mind represents the ultimate good, we are not going to conceive of this Supreme Being as one that is merely placing restrictions upon human life for the satisfaction that might be brought to such a Being by seeing mankind in a position of suffering, trial, and the continual facing of insolvable problems.

A few days ago I watched a gardener changing a bed of flowers. He took up by the roots many healthy plants, each of which were living things expressing as best they could in the way nature ordained that they should express themselves. The soil was then changed, cultivated, and made ready for what the gardener believed to be more beautiful plants, and new expressions of plant life that would thrive and bring satisfaction to him and those who enjoyed the garden.

Now, if we could imagine that these individual plants were capable of intelligent thinking, we could consider that those which had been destroyed must have at the time believed they were subject to the will of an avenging force or creature that was greater than themselves. If they could form a philosophy, it would have to be a philosophy of fatalism and doom—a belief that they were subject to forces over which they had no control—and that eventually their lives would be snuffed out and they would be destroyed. They would not be able to grasp the over-all picture. They could not see that beauty and the development of the plot of ground was of primary importance; and more essential than the maintenance of their individual lives. They would not be able to grasp the fact that, within a few months, the place they once occupied would be more beautiful, more complete, more expressive of nature's laws for the reason that they had been superseded by other forms of plant life. They might go so far as to establish a philosophy which would include a belief in immortality—that when their lives were ended due to the power of a being beyond their control, their life expression would go on in another place or in another form.

It is not very satisfying for us, supposedly intelligent, free-willed human beings, to place ourselves in the same position with the universe as these plants had occupied in relation to the gardener. We do not like to believe that we are subject to the whims of a Supreme or Master gardener who is more interested in the expression of the earth or in the expression of humanity as a whole than in us as individual beings. We, too, have built up a philosophy—a philosophy that has a hope that the expression of life on earth is only a segment of the total expression, and that when that manifestation of life ends it will have the opportunity to grow further and to express itself in different and, we hope, better surroundings.

Our illustration does show, limited as it is, that the Divine mind of which we are a part has within itself a purpose beyond our complete comprehension. Just as the child can gradually develop to a point of comprehension equal to the adult mind that directed it, so can we eventually develop to a point of comprehension equal to the Divine mind

of which we are a part. However, to the best of the knowledge of scientists, this cycle of life on this earth has been going on for a longer period of time than we can readily imagine. Therefore, any single life is a very small transitory expression in relation to this whole. Little wonder, then, that there are so many questions left unanswered. If we can find some satisfaction in answering a part of these questions, we can have a fuller satisfaction in that another life can begin at a point of advancement beyond the beginning of this one.

Man's expression of himself, of his true individuality, comes through the process of dealing with the universal force about him. Our physical lives are constantly modified and tempered by the physical conditions with which we deal. We can take one of two attitudes toward this position in which we find ourselves. It can be one in which we resent being placed in such a position—and by that resentment actually thwart the possibility of growth, development, and advancement toward a more complete comprehension of things—or it can be an acknowledgment of the position in which we are, not as a position beyond our control but that within our control rests the ability to strive for those values which seem evident as being of more value than mere resistance to the state of things about us. We will gain little by fighting against what we are; we can gain much by co-operating with the forces about us, and in that very process become more aware of the Divine mind of which we are a part.—A.

Read Your Correspondence

It may appear strange to some of our Forum members that we should urge one to read his correspondence. The fact remains that we are continually made aware by the letters we receive from many members that they do not fully read letters and announcements which we have sent to them. As a consequence, they deprive themselves of many membership privileges and often inconvenience and embarrass themselves, as well.

Many months ago, a special communication was sent by the Imperator to every

member of this jurisdiction of AMORC, setting forth in frank terms the circumstances which necessitated an increase in dues. The same letter stated the amount of the increase and that this would go into effect as of January 1, 1947. Today we are receiving an average of ten to twelve letters daily which indicate that many members are not aware of the increase of dues. *Extra correspondence* is necessary, at an extra expense to the Order, to reiterate what was stated in the original letter, or to refer the member to its contents. We know it is not because the letters have gone astray, which could be the case with a few. The letters bear the same address as the ones to which the weekly monographs are addressed. Further, a printed return address on each envelope assures its being returned to us, if it were not delivered.

Recently we sent out our annual announcement about the "Summer Dues" Plan; this plan provides a number of attractive gifts to the member who pays dues in advance, thus saving the Order the expense of extra clerical entries. There must, of course, be certain rules in connection with such a procedure. These rules are based upon common sense practices. If the rules are not observed, the very thing the Order is trying to accomplish, namely, *economy* in administrative affairs, is defeated.

One rule which is prominently displayed in the Summer Dues Plan is that the various offers are not retroactive. In other words, gifts cannot be given for advance dues paid *before* the member received the announcement. Obviously, we cannot go back and give gifts for dues sent in previously. For analogy, a person cannot expect to collect a reward for something which he has done long before the reward was offered. The wording of many of the letters accompanying dues definitely proves that some members never read this rule. Through this neglect we are obliged to write long, explanatory letters and hold up the crediting of dues until we receive further replies from the members. Instead of helping prevent expense, such members have actually caused AMORC considerable additional expense.

In this Summer Dues Plan, another very definite rule is that a member may select a

gift in accordance with the amount which he pays in advance. Each Plan is clearly indicated, and the instructions request the member to check *the one item* that he wishes in whatever plan he selects. It became apparent that many members never read these instructions because they checked either several items in one plan, or items in different plans. Again, much correspondence was necessary to show the member why his fill-in was not acceptable. Several members subsequently wrote their apologies, but the damage had been done—unnecessary time and expense.

Do these members study their monographs in the same manner as they read the letters and the announcements sent to them? If they do, we can understand why some do not have the results they expect from the studies, or have not the comprehension of the teachings which they should have.

If such letters and notices did not contain some matter which the Order believes important to the majority of its members, AMORC would not go to the considerable expense of printing, postage, and clerical routine in order to send them. A member not reading every communication may result in his being deprived of some advantage. We know of members who have missed lodge and chapter rallies (local conventions) only because they merely glanced at the letter of announcement; they did not notice the date or the time. Later, they were chagrined to learn that they had missed the interesting and enjoyable sessions.

We emphasize the need of *concentration* in our studies, of adapting the powers of perception so that they will be especially sensitive to certain stimuli. Visual concentration requires careful observation, and a corresponding *consciousness* of what we are reading. Many persons cannot recall what they have read immediately after reading. This is often due to the eyes following the letters on the page, the word patterns, while the *consciousness* is not adapted to the visual stimuli. They are perhaps more sensitive to the radio playing in the next room, or they are contemplating the afternoon's shopping tour. We are clearly told in our monographs that we can be conscious of only one thing—one set of stimuli—at a time. It may

seem that we can be conscious of several things at once; such, however, is but an illusion arising out of the rapid vacillating of consciousness—the shifting from one set of impressions to another.

Whenever you undertake anything, prepare yourself to be entirely responsive to it for the duration of that period. To read and not *realize* what we have read is a waste of time. It is the equivalent of a man in a dark room, switching on his flashlight and not looking at what it illuminates. There is a simple rule which should be followed when you have completed the reading of a letter, an announcement, or the page of a book or magazine. Ask yourself the question: What have I read? If you cannot recall in a few seconds the idea, or at least the essence, of the text, you have not really read it. Remember, the purpose of reading is to have communicated to you the ideas of the writer. The eye following words is only the mechanical process, the objective aspect of reading. You must have a subsequent understanding of the text. Without that understanding you have merely had just so much eye exercise!

Please also *read* the *Rosicrucian Digest*. As soon as it arrives, at least look through it for special announcements, which appear on the various pages. Some of such are relevant to definite *dates*. Not to look through your *Digest* for three weeks after you receive it may cause you to be too late to take advantage of important membership privileges or events.—X

Building a Personal Library

One does not have to expend a large sum of money to build a well-balanced library. There is, however, an intelligent approach required, if the library is to be well balanced and by that we mean *fully useful*. The layman is usually of the opinion that the building of a personal library follows either one of two diverse methods. The commonest custom is to acquire the books one likes—or thinks he will like. In other words, an immediate personal interest is the only determining factor. Since our interests go through a transition, the result of subsequent experiences and often the development of latent

talents, many books so bought eventually lose their personal appeal. They remain to clutter our shelves and become ghosts of dead interests.

The other method of building a personal library, which is frequently resorted to, is the imitation of a bibliophile. The individual consults a trained librarian and determines what are the principal classical works. He then proceeds to select as many, representing the arts, sciences, and literature, as his pocketbook can afford. Perhaps he has also been advised that the kind of binding and the age of the work are important in a representative library; and so he adds, for example, a volume published in 1620, bound in full calfskin and ornate in a swirl of gold inscription. The title may be *The Flora and Fauna of Madagascar*. He may not be quite certain where Madagascar is and knows that he will never pore over the book's yellow pages. Such books become but ornaments like bric-a-brac. The library so built has no intimacy. It inspires no friendship. As one looks at the array of books, they recall no vivid experiences, no pride in having acquired new knowledge. There are no memories of excursions into other eras or lives.

There is a mean, a course between the two above described methods, which the builder of the home library can follow with pleasure and profit. The library should be founded upon the psychological premise of our personal existence. To our consciousness at least, there appear to be three states, namely, *past*, *present*, and *future*. Every event, every experience, falls into the category of one of these three states. We can, philosophically, expound perhaps that the past and future are not realities but are illusions of the consciousness. However, insofar as our normal experiences are concerned, it is quite expedient to accept all three states and to try to adapt our lives to them. We cannot dispense with the past of our lives, because it has contributed valuable experiences, essential to the present, which we must draw upon. Further, to disregard a probable future is to limit existence only to what the senses can immediately perceive; it is also to deny the faculty of imagination which enlarges the consciousness. It is essential, therefore, that the books of our

library reflect the values of these three states.

A personal library should begin with the purchase of an excellent general history of the world. This may be a single-volume outline by an outstanding historian. Though, of course, its contents must be authoritative, it need not be a work for an advanced student of history. It can be, as many are, written in an almost narrative style. In fact, history is but the *story* of the past. Examples of such general histories are: *The Conquest of Civilization* by James H. Breasted; *The Ordeal of Civilization* by James Harvey Robinson; and *The Outline of History* by H. G. Wells.

The advantage of reading history should need no explanation. We are what we are today, as a people, as a civilization, because of the contributions of those who have gone before us. Races and civilizations have made many mistakes. Most of the times these were due to the inherent weaknesses of human nature. Many of these weaknesses unfortunately persist. The only way in which we can avoid repeating the mistakes is to know the consequences of certain acts. Many things which we believe are virgin ideas, and which may be so with us as individuals, have been known by others before us, who perhaps had tried such plans and long ago experienced their fallacy. To know this is to benefit by experience, the experience of others. Why learn through repetitious personal sacrifice, when the lesson can be read in history?

If you are inclined to think that our economic, political and racial problems are entirely unique to our age, we suggest that you read of the struggles in ancient Greece and Rome. *History does repeat itself*, only because the elements of human nature change slowly. History is not dry as dust when you read of the lives of peoples, their hopes, their loves, their hardships, and their mistakes. It is not necessary that exact dates be memorized. The above mentioned histories do not emphasize dates, but rather incidents and periods. You will be agreeably surprised at the parallels between our times and the past. You will be better able to comprehend many current events. You will actually be able to ascertain whether we are moving

down the road to a rude awakening or whether we are ascending as a civilization. History discloses cycles and trends. You can fortify yourself by noting some of these. The shadow of forthcoming events is often seen in a work of history. Do you think that the dole or a government catering to every whim is either new or progressive? Rome tried it—read the dangers that subsequently developed.

The next book should be a history of philosophy. It should be of the ancient, mediaeval and modern periods. This book we shall say represents the *present* in your personal library. A history of philosophy is not a record of the lives of people or of nations. It is rather an account of the development of thought. It describes the birth, development or death of ideas. It discloses what men believed about God and the universe, and what they thought of their own nature and how they hoped to attain the greatest good in life. The thoughts of men obviously affected political and economic history.

Why do we say that a history of past thought, even if as recent as fifty years ago, represents the present? The study of philosophy is an intelligent approach to life. It trains one to carefully observe current events and the phenomena of self and of nature. It develops clear thinking and an analysis of experiences which makes possible the aducing of the best course of action to follow. Our own thoughts are often abridged. There is an intermediary concept needed to integrate them, like finding a needed part in a jigsaw puzzle to complete it. A thought expressed by Plato, Epicurus, Spinoza, or Kant might give your own vague ideas the stimulus that would make them *dynamic*. It might possibly change your whole approach to life not just for today but for tomorrow also. Thus a general history of philosophy is not only of the present because of its application to current problems, but it also shapes our *future* by moving us along certain definite lines of mental development.

There are innumerable one-volume histories of philosophy which are comparatively simple, yet really enlightening. The so-called *popular* histories of philosophy, meant to appeal as a kind of best seller, are of little

value, in my opinion, to any personal library. They gloss over the philosophical ideas, obviously try to write down the text for the perfunctory reader. The real emphasis of the ideas is consequently lost. They arouse no enthusiasm on the part of the reader, no keen appreciation—not even a challenging attitude of mind. It is better to read a page in a worthy history of philosophy that causes one to have a mental glow, a warmth of mind, if you will, than to read a chapter in the popular works that leaves one with a vacuous feeling. I recommend such works as *The Student's History of Philosophy* by Arthur K. Rogers and *The Beginner's History of Philosophy* by Herbert Ernest Cushman. There are, of course, numerous others which are a little more complex for the basic library.

Corresponding to the future state, I would select as the third book a text on *general science*. For the one not having previous training in science, this could be quite introductory. Such works would include a simple presentation of the elementary laws of physics, chemistry, astronomy, biology, and physiology. They, for example, would present the theories of the nature of light, color, and sound; the laws of motion; the atomic structure of matter; and the nature of the living cell. Although time will change some of these theories, other sections of the text will contain *proved* laws of nature from which will come further development in future years. The contemplation of these laws, their simplicity and their efficacy, gives one a kinship with all nature and a proximity to eternity, for they are *timeless*.

The question might be asked: Is there no place in one's private library for the satisfaction of one's personal desires, the natural inclinations or tastes which one may have? The basic books which I have suggested allow opportunity for unlimited *enlargement* depending upon your purse. All aspects of history, for example, will not equally appeal to you. You may find the subject of ancient Egypt more attractive than that of the Middle Ages. You may desire to enlarge upon the lives of the Pharaohs or to have more information about the Pyramid Age, the Middle Kingdom, and so forth. It is here that you begin to specialize. You add to your history section some works devoted to certain eras or biographies of the ancients, as

the works of Plutarch or of Diogenes Laertius. You may develop a particular love for the ethical period of ancient philosophy and the perspicacity of Socrates. It is then not expensive to add a whole volume of his dialogues in which you can revel to your heart's delight.

A perusal of the work on science will soon develop a preference. Such a work will have a bibliography in which there will be suggested works on single subjects from which you can make a choice. I can assure you that the basic books can easily grow into a library of preferred and useful works. If these three books help you to discover your real interests in the field of useful knowledge, they will most certainly have accomplished their purpose.

To some it may seem that I have neglected the arts, such as painting, sculpture, music, and perhaps poetry. In any general history there is a presentation of facts relating to the development of the arts and crafts. The earliest known masterpieces are described, if not photographically reproduced. The evolution of sculpture and of painting, the story of the persons who principally contributed to these arts, are special topics in any history as an example of the culture of a civilization. The reference to these achievements, that is, the works of art and their creators, affords those who are interested in such aspects of human endeavor the opportunity of acquiring separate books treating more fully of them. The history of a people and the history of thought, or philosophy, enumerate the literary accomplishments of a people and inspire one to acquire copies of their works. Each of the three basic books suggests an expansion of the personal library and yet at all times they permit a balance of knowledge conforming to the demands of life.

In fact, I would not suggest the purchase of an encyclopedia for the home library until the three basic books have been acquired. The basic works would, in a sense, become a key to the extensive reference material which an encyclopedia contains. Many homes have an encyclopedia which remains *unused* only because there is no provocative reading which directs interest to it. The situation of such a home is like having a basement machine shop without any ideas for its use.—X

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